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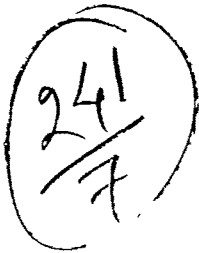
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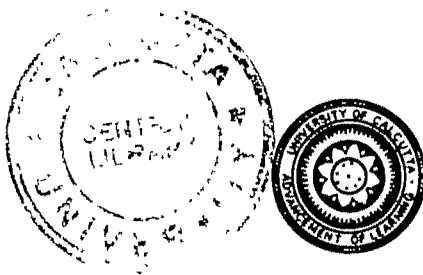
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EDITOR'S NOTE

We, the faculty-members of the Department of Pali of the University of Calcutta, are extremely happy to publish this seventh volume of the Journal of the Department of Pali in 1997. This volume has been dedicated to Late Dr.Sukumar Sengupta, Ex-Reader and Head of the Department of Pali, University of Calcutta who devoted his life in the study of Pali and Buddhism and ancient Indian history and culture and Sanskrit, more-over he never hesitated to extend his sympathy and help to his students.

It contains some learned papers from distinguished scholars of India and abroad. We are thankful and express our deep gratitude to our contributors for their papers and hope to receive their sympathetic attitude in future. We are grateful to the University authorities for their rendering help to publish this volume quickly.

Bela Bhattacharya

Dedicated to
Dr. Sukumar Sengupta
Ex-Reader & Head,
Department of Pali
University of Calcutta



Dr. Sukumar Sengupta

Ex-Head, Department of Pali, University of Calcutta

DR. SUKUMAR SENGUPTA
— A VERSATILE SCHOLAR

Asha Das

Dr. Sukumar Sengupta, who passed away at the age of 78 on August 14, 1994, in Calcutta, was a man of superbly endowed with moral, intellectual and spiritual gifts and rose to high eminence. As scholar and teacher he attracted around him successible bodies of bright research scholars who put their trust in him. When Dr. B. M. Barua and Dr. N. Dutt were the Head of the Department of Pali, Calcutta University, they found in Dr. Sengupta a dedicated teacher bubbling over with ideas for promoting Pali and Buddhistic Studies.

Dr. Sengupta was born in the district of Barisal (now in Bangladesh) where the great nationalist leader and a noble soul of India Ashvini Kumar Datta was born. From his early youth he lived in the restless world, full of the conflict of ideas and thought. The city of Calcutta, with Rabindranath Tagore, Deshabandhu Chittaranjan Das, Sir Ashutosh Mukherjee, Netaji Subhas Chandra Bose, was a boiling-vessel of change, intellectual, political and cultural. This change deeply influenced Dr. Sengupta, shaping his idea and thinking. His family also dedicated itself to the highest values of life and to the sincerest teaching services. His father Late Krishnanath Sengupta was a dedicated teacher and achieved distinction as a Head-master in a creditable High School at Barisal district which was also established by Ashvini Kumar Datta. He inherited the gift of honest teaching from his worthy father. His mother Late Giribala Sengupta was a religious minded woman who took the sacred task of serving others. His aunt, the renowned poetess Kamini Roy who is respected and loved by many as the Nightingale of Freedom in Bengal. His elder brother Late Prafulla Kumar Sengupta was also an ex-student of the Metropolitan Institution and afterwards he was also a school teacher. In Dr. Sengupta the confluence and flowering of all these virtues are seen.

He was very good in studies and complete the school course much earlier than his proper age for passing the Matriculation Examination. He passed the Entrance Examination in the first division from the Metropolitan Institution, Bowbazar Branch. Prof. N. R. Mutsuddi was the Pali teacher at that time. Among the Pali students of the School, Sengupta was most favourite and beloved of Prof. Mutsuddi. Afterwards Sengupta prosecuted his studies in the Vidyasagar College, where he took up the study of Pali in the I.A. and B. A. Classes. He secured first class Honours in Pali in 1938. After a career of exceptional brilliance, he repeated his equal success in 1941 when he obtained

the M. A. degree in Pali with the top most position in Class-1. He also learned Sanskrit from his father from his boyhood. He appeared in the Adya-Madhya-Upadhi Examination of Bangiya Samskrita Parisat and stood first in the first division. The highest degree of 'Suttavisārada' was awarded to him.

His life was not full of roses. His father lost his eye-sight and economic problem always burned him from his boyhood. This time he was lucky enough to get a job as an assistant at a famous Ayurvedic pharmacy in Calcutta. It is encouraging to note that Sengupta started his career in the education line as a teacher of Pali and took pains in re-introducing the study of Pali in the Collins Institute, Calcutta in 1943 and served the Institution for a number of years most efficiently. He joined the Maharaja Manindra Chandra College as a Professor of Pali (in July, 1956) and Bengali. He also continued to serve the College efficiently in that capacity till the end of the session 1962. He used to take classes with whole-hearted devotion in the Nalanda Vidyabhavan and acted for years as a joint secretary of this institution. He served for long years as President, of the Samskrita Siksha Vibhag, Nari Silpa Niketan till death. He was elected as a member of the Faculty Council of Art, C.U. and Vice-President of Nalanda, a journal on Buddhalogy.

During the session 1948-49 Sengupta was appointed Research Fellow for a term of three years under the supervision of Professor Dr. Nalinaksa Dutt. Then he collected materials for the subject 'Medicine and surgery in Ancient India' from the Buddhist and Jaina sources. That time he not only carried on his research work but also assisted in the teaching work of the Department. Three years later, he was also appointed Honorary part-time Lecturer in the Department of Pali. In July, 1962 Sengupta was appointed whole-time lecturer in this Department. He was also appointed Reader in April, 1979. For the benefit of Research scholars, teachers and other interested persons, Pali was included as an independent subject in the curriculum of the Certificate and Diploma Examinations during the session 1979-80. Dr. Sengupta also served as Honorary Instructor in Pali even at a partial sacrifice of his time since the commencement of the session 1980-81. He earned quickly a great reputation as a scholar and teacher. In recognition of his erudite scholarship in different branches of Indology, his services were earnestly requisitioned by the Post Graduate Departments of the Calcutta University. Then he was associated with the Department of Sanskrit and Ancient Indian History and Culture for imparting teaching to the students for their specialisation in Prakrit, Epigraphy and History.

Thence forward, Dr. Sengupta was secured as a great scholar and teacher who attracted to himself successive bodies of bright research scholars who put their trust in him as few ever did as a teacher. His mission in life had been to learn, to teach and to extend the horizon of knowledge. He succeeded in his mission, under so many adverse circumstances, because he combined in himself love for the students, sense of service with puritan earnestness.

Though Calcutta University did not properly recognise his merit, it is his genius which gathered around him a large number of good scholars and through them he had disseminated the Buddhist study in the University. It is a matter of congratulation that many scholars had been awarded Ph. D. degree in arts under his supervision. Some of his eminent students who have been serving their *Alma Mater* in different capacities are :

Prof. Dr. D. K. Barua, Dr. K. L. Hazra, Dr. Bela Bhattacharya, Dr. M. K. Haldar, Prof. Dr. A. Paul, Dr. K. Saha, Dr. Jinabodhi Bhikkhu.

His other distinguished students engaged in other important Institutions are :

Dr. B. N. Chaudhury, Prof. B. M. Barua Research Professor of Pali and Buddhism, the Asiatic Society, Calcutta; Prof. Dr. Sukomal Chaudhury, Officiating Principal. Govt. Sanskrit College; Dr. Sadhan Chandra Sarkar, Head of the Department of Pali, Govt. Sanskrit College; Dr. Subhra Barua and Dr. Jayanti Chatterjee, Lecturers, Department of Pali, Govt. Sanskrit College, Calcutta; Dr. Devarchan Sarkar, Lecturer, Jadavpur University; Dr. Ratikanta Tripathi, Reader, Surendranath College; Dr. Pulin Bihari Barua, Head of the Department of Lib. Science, Burdwan University; Dr. Rabindranath Das Shastri, Principal, Govt. Sanskrit College, Agartala; Jnanakirti Sraman, Reader, Ramthakur College, Agartala; Dr. Sunanda Barua, Professor, Govt. Women's College, Dhaka; Dr. Citta Patra, Librarian, Indian Museum etc. He was always respected by his students whether they were in his class-room or in profession after finishing their University study.

Dr. Sen Gupta was a human being par excellence. His door was open to all of his students rich or poor, unknown or known, gifted or dull at any time, at any place. Even when he felt urgent need of teaching he did not hesitate to go his student's house in Calcutta or out-side Calcutta. Throughout his life he exerted with an earnest zeal to achieve the goal. This goal was to guide the students.

This giant intellectual was a free writer in English and Bengali. His doctoral thesis entitled 'Buddhism in South-East Asia' is published in 1994. It is a pioneering work on the topic concerned. He wrote a book entitled 'A short History of the Pali Studies in the University of Calcutta' (1880-1986) in 1994. The book is the only source for the history of Pali study not only in Calcutta University but also in Bengal (undivided) and Burma. It is the greatest gift to the Pali scholars. He contributed a big article entitled "Use of Injection in Ancient India" to the Calcutta Orientalists in 1975. he also wrote a nice article on Institution's history (1885-1922) in the Centenary year's vol. of Metropolitan Insitution, Calcutta. In all he had more than 100 articles to his credit.

Dr. Sengupta was the most beloved student of Professor N. R. Mutsuddi. Later on he was married to Nivedita Mutsuddi, the only daughter of his

Professor. She is a very devoted wife. Her motherly affection for the students appreciated very highly by the capable admirers. They gave birth two sons Ashok Kumar and Srikumar.

Dr. Sengupta retired from the University of Calcutta in March, 1980. He again joined the Department as Guest-lecturer in October, 1980 and continued his service till March, 1983. Afterwards he joined the centre for 'A Critical Pali Dictionary' which was instituted in the Govt. Sanskrit College. This centre was sponsored by the Royal Danish Academy, Copenhagen and financed by the Govt. of India. Here every scholar felt that Dr. Sengupta's compassionate hand was always ready to help them. Latter on he joined the Asiatic Society, Calcutta. In this way the cause of Pali studies was very much advanced by his influence.

Dr. Sengupta combined in himself many qualities—high intellectual calibre, moral uprightness, spiritual yearning, patriotic spirit and generosity. He became an encyclopaedia of information on Ancient Indian History, Geography, Epigraphy and Linguistics. As a teacher of Pali he was also lover of Pali literature and language and lost no opportunity to hold up its excellence as a vehicle of Indian culture. He was inspired by patriotism, love and sacrifice for the nation even during his school life. It made him in his young life a strong supporter of National Freedom Struggle. He was a fine critic and somewhat reserved but very compassionate and helpful to poor students. He also led a life of spartan simplicity. His early sufferings taught him that life is after all an adjustment and brought him his resignation and calmness. As a man he was gentleness personified.

Dr. Sengupta's Pilgrimage on Earth ended on Sunday, the 14th August, 1994 at the age of 78. This unexpected death was a very great loss to the Pali studies of India. The sandalwood had fallen but its soul-elevating fragrance will endure for long, long years.

THE PĀTIMOKKHA : ITS DATE, AUTHORSHIP, MEANING AND SUBJECT-MATTER

Kanai Lal Hazra

Of the five parts which constitute the Vinaya Piṭaka, the Pātimokkha is regarded as the nucleus around which the other parts have taken their shapes. Everybody believes that the Buddha directly promulgated the Pātimokkha rules. He played his vital role for their formation. Although the Pātimokkha was created by him, yet, it is beyond any shadow of doubt that he preclaimed a minor portion of it and he did not create the whole of it. We can say from it that many unknown persons contributed largely to its creation and they as the authors of its present shape took keen interest for its formation. Thus its authorship was shared by many unknown persons, who no doubt were well-known in the Buddhist world in those days. It may be noted here that its earliest part was formed in about 500 B.C. and the final shape of the (Pali and the Mahāsaṅghika texts took about 100 years for their fullest development. Most probably, its formation was completed in about 400 B.C. Many Scholars think that the major portion of it was older than the year 450 B.C. and its final shape was completed after a century. Thus its final form took its appearance about a century later. Aśoka in his Bhabru Edict mentions about seven texts of the Buddhist Canon for the Buddhist Saṅgha. Amongst them, the first one is 'Vinaya-samukase' which, according to scholars, had some connections with the Pātimokkha. It is quite true that these texts referred to by Aśoka were quite well-known and were very popular at the time when he was a ruler and they no doubt took some time to gain such popularity. We can conclude from all these that the oldest rules of the Pātimokkha were created in about 500 B.C. and the latest rules "could not possibly be later than 250 B.C." The essential portion of it was definitely introduced at the time of the Buddha.

The Pātimokkha is mentioned as one of the oldest texts of the Buddhist Canon. In the Vinaya Piṭaka it is known also as the oldest text. It is a collection of liturgical formalities which describe the conduct of the Buddhist monks and nuns. It discusses the daily affair of the Buddhist Saṅgha. From it we get an account of the social, political, economic and religious conditions of the sixth century B.C., i.e., in the time of the Buddha. The Pāli word Pātimokkha has been explained in this way. The Pātimokkha means that this is the beginning, this is the head or face, this is the foremost of states that are good and therefore it is called the Pātimokkha. Buddhaghosa in his Visuddhimagga says that "Whoever observes the rules of the Pātimokkha, it releases him and delivers him from sufferings such as of the inferior states and thus it is called the

Pātimokkha". He also in his *Kaṅkhāvitaraṇī*, a commentary on the Pātimokkha, observes that "the Pātimokkha is that which is the highest, the extraordinary high, the very best and the very highest". The Chinese and the Tibetan translations interpret it as deliverance, liberation or emancipation for each and every one and at all occasions. Here 'prati' of the Pātimokkha stands for 'each, every' and 'mokṣa' for 'deliverance'. Gautama Prajñārucci in A.D. 543 translated into Chinese the Prātimokṣa Vinaya, a text of the Kāśyapīya school and it is called 'Chief-t'o-Chieh-pan-Ching' and it means 'The Vinaya text for deliverance.' The Tibetan So-sor-thar-pa indicates 'disburdenment of each individual's sins'. The Chinese translations in almost all the cases interpret the word 'prātimokṣa' as 'deliverance', but the Mahīśāsaka gives its interpretation in this way. The Prātimokṣa indicates that by observing the śīla, one will try his best to protect his sense organs and in this way he will develop his meritorious qualities. It can be stated that it is the first step to all the good dharmas and that is why, it is called the Prātimokṣa. The Vinaya-Mātrkā-Śāstra refers to the Prātimokṣa. It states that one remains in the practice of śīla and Vinaya and, therefore, it is called the Prātimokṣa. The Vinaya-Nidāna Sūtra mentions that a Buddhist monk who observes the śīla, adorns himself with the ornament of the Prātimokṣa, the śīla-deliverance. For this reason he will form his habit in such a way that he will be afraid of doing even the most insignificant offence and he will act according to the śīla or the Vinaya. The Mūlasar-vāstivāda-Nikāya-Vinaya-Saṅgraha of Jinamitra of Nālandā gives the interpretation of the 'Prātimokṣa. The Prātimokṣa signifies that a person will obtain deliverance from all evil dispositions if he practises according to the Prātimokṣa Sūtra. Thus from the different interpretations of the word 'Prātimokṣa' we understand that it has been mentioned as 'deliverance' on the one hand and the 'chief' or the 'principal' on the other. For the purpose of derivation these two have used the word 'mukha' and the root 'muc'.

The Pātimokkha speaks of the ecclesiastical offences which require confession and expiation. The members of the Buddhist Saṅgha in their daily lives observe these rules and they are regulated by this code of rules. The Pātimokkha is called the earliest manual of disciplinary rules framed for the guidance of the Buddhist monks and nuns. It has its great significance in the Buddhist Saṅgha. Because Ānanda, the Buddha's disciple, says that although the Master had not appointed any one of his disciples as his successor not invested him with the supreme authority, yet the Buddhist Saṅgha would continue because the Lord had delivered the Sikkhāpada and the Pātimokkha to the Buddhist monks. The life of a good monk is "restrained by the restraints of the Pātimokkha". It has two parts — the Bhikkhu-pātimokkha and the Bhikkhunī-pātimokkha. The former has eight sections and they are the Pārājika, the Saṅghādisesa, the Aniyata, the Nissaggiya-Pācittiya, the Pācittiya, the Pātiesaniya, the Sekhiya and the Adhikaraṇasamatha. The Bhikkhu-Pātimokkha deals with 227 rules of conduct and the Bhikkhunī-Pātimokkha

contains seven sections and it has 311 rules. It does not mention Aniyata. Originally, the Bhikkhu-Pātimokkha had 152 rules, but in course of time they were extended to 227 rules. In the Uposatha ceremony they were recited. The Pātimokkha has several versions. It is preserved in Pāli, Sanskrit, Tibetan and Chinese. In different versions of the texts the number of rules varies. Here is given a detailed account to show the number of rules of the different versions :

	Pāli	Sarvās- tivada	Mūlsar- vāstivada	Dharma- gupta	Mahā- saṅghika	Mahī- śāsaka	Kāśyapīta
Pārājika	4	4	4	4	4	4	4
Saṅghā- disesa	13	13	13	13	13	13	13
Aniyata	2	2	2	2	2	2	2
Nissaggiya- Pācittiya	30	30	30	30	30	30	30
Pācittiya	92	90	90	90	92	91	90
Pātidesa- niya	4	4	4	4	4	4	4
Sekhiya	75	113	108	100	66	100	96
Adhikarāṇa- Samatha	7	7	7	7	7	7	7
Total	227	263	258	250	218	251	246

It may be noted here that the offences committed by the Buddhist monks and nuns have been arranged according to their gravity, i.e., from the graver to the lighter. The Pātimokkha has tried to follow this principle. The text begins with the Pārājika which deals with serious offences and for this reason they bring expulsion of the guilty from the Buddhist Saṅgha and it closes with the Adhikarāṇasamatha which discusses different settlement of disputes.

The Pātimokkha has eight sections. The first one is the Pārājika. It contains four offences, viz., impure conduct, taking what is not giving, i.e., theft, murder and extraordinary qualities. The punishment prescribed for the offences is immediate expulsion from the Buddhist Saṅgha. The Pārājika describes that if any Buddhist monk shall perform the act of sexual intercourse with any one, down even to an animal, he will fall into a Pārājika offence. If any Buddhist monk shall take from a village or from a forest, anything not given— which can be taken as theft and he will fall into a Pārājika offence. If any Buddhist monk knowingly shall deprive of life a human being or a man like being, with his own hand or with a knife or shall seek out an assassin for him, and shall

instigate him to kill himself and shall speak in praise of self-destruction to him and for this reason if a man dies, then he will fall into a Pārājika offence. If any Buddhist monk without possessing any knowledge and without seeing the extraordinary qualities shall think of himself as if he knew, saw and received the insight of the noble ones, then he shall fall into a Pārājika offence.

The Saṅghādisesa deals with temporary suspension of the offending Buddhist monks. It has thirteen offences. It is so called because the imposition of the punishment as also the absolution from these offences need the presence of the Buddhist Saṅgha at the beginning as well as at the end. It mentions that the rules nos. one (I) to five (V) describe offences which relate to sexual matters. Then the rules nos. six (VI) to seven (VII) deal with the building up a hut. Then the rules nos. eight (VIII) to nine (IX) discuss the false indictment. Then the rules nos. ten (X) to eleven (XI) mention the division or schism in the Buddhist Saṅgha. The rules nos. twelve (XII) to thirteen (XIII) refer to the obduracy of the Buddhist monks and their refusal to proper exhortations. When a Buddhist monk commits any of these sins, then he will remain on probation and when the probation is over, then he in the Buddhist Saṅgha will observe the Mānatta discipline for six further days and nights. When the Mānatta is over, then appears the ceremony of pardoning of offence. After it, that Buddhist monk will reinstate in some place where the community of the Buddhist monks will constitute a group of twenty.

The Aniyata discusses two kinds of offences relating to a conduct of a Buddhist monk with a Buddhist nun. The offences committed by him may or may not be counted as a serious nature and that is why, the punishment varies according to the nature of the offence. For this reason this section is called the Aniyata.

The Nissaggiya Pācittiya has thirty rules and it has three sub-sections :- civera (kaṭhina robe), loma (wool) and patta (bowl). The twenty-six of these rules mention the acceptance of gifts of robes, woolen blankets, bowl and requisites relating to medicine and the remaining four are miscellaneous rules-the first relates to the acceptance of gold and silver (No. 18), the second and the third deal with buying and selling (Nos. 19-20) and the fourth refers to appropriation (No. 30). If a Buddhist monk receives a thing, then he will give up and also he will express his regret for it formally.

The Pācittiya describes ninety-two rules in nine sub-sections. It is very probable that the rules were framed as circumstances arose and that is why, there is no uniformity in their groupings. The punishment is not serious and one will obtain expiation if he expresses his regret formally.

The Pātiesaniya refers to four rules. All these rules deal with the taking of food by a Buddhist monk. If he confesses his offence, then he will obtain absolution.

The section VII of the Pātimokkha is called the Sekhiya. It contains seventy-five rules relating to matters connected with discipline. In order to guide the Buddhist monks these rules were framed and they observe these rules in their daily lives. These Sekhiya rules deal with their daily conduct such as walking, moving to and fro, looking, dressing, contracting and stretching and so forth. They have no connection with the penal section and no body will be punished for their violations. If he violates any of them, then this will not be taken as an act which will come under any penal section but this will count as his bad behaviour. People will think that he does not behave in a nice way and he has not learnt his good manners. For this reason he will not get any punishment. Thus we can say that these Sekhiya rules are regarded as minor disciplinary rules of etiquette which would help no doubt to guide the Buddhist monks in their daily lives. Therefore, if a Buddhist monk violates any of them then this will never consider as a serious offence and there will not be any punishment for not performing in a nice manner. It is quite true that the Sekhiya section is not concerned with any legal dealing and it does not deal with its any matter and nobody will get any punishment for violation of these rules prescribed therein, but, inspite of it, we can fully justify its inclusion in the Pātimokkha. The Pātimokkha was considered as the most vital code of rules which were regularly recited in the Uposatha ceremony, and these minor disciplinary rules, i.e., the Sekhiyas were also included in the Pātimokkha, because they might be committed to memory and it would be easy for the novices and the Buddhist monks to follow them in a proper way.

The Adhikaraṇasamatha describes seven different types of settlement of disputes. A dispute can be settled in the presence of the offending monk, and the Buddhist Saṅgha and according to the rules laid down in the Dhamma and the Vinaya. It can be settled from recollection and it also can be settled for a person who is no longer out of his mind. It can be settled with an enquiry into the nature of the offence by the vote of a majority of the Buddhist monks. It can be settled with an enquiry into the true nature or into the root cause of the offence. In case various disputes arise in the Buddhist Saṅgha, they should be settled for the welfare of the Buddhist Saṅgha and a dispute can be settled on confession of guilt.

At first at the Uposatha ceremony the recitation of the Pātimokkha was the only item of business. At that time the recital of the Pātimokkha had only five parts :- (1) the introduction, (2) the four Pārājikas, (3) the thirteen Saṅghādisesa rules, (4) the two Aniyata rules and (5) the commentary on the text. These rules were recited in full and in a voice which was heard by all the members of the Buddhist Saṅgha who were present at the Uposatha ceremony. But the recital of the Pātimokkha was made on its several abridged forms when the degree of intensity of dangers arose from (1) kings, (2) robbers, (3) fire, (4) water, (5) human beings, (6) non-human beings, (7) beasts of prey, (8)

reptiles, (9) ruffians and (10) apprehension of violation to their chastity. When there was a great danger, the introduction alone was recited and the rest was taken as this was read and was known to the assembly. In case a lesser danger was apprehended, then the introduction and the four Pārājikas were recited and the rest was accepted as this was read and heard. In times of ordinary dangers the introduction, the four Pārājikas and the thirteen Saṅghādisesa rules were recited and the rest was accepted as this was read and heard. In the case where there was a probability of a danger, the introduction, the four Pārājikas, the thirteen Saṅghādisesa rules and the two Aniyata rules were recited from the full text. When the recital of the Pātimokkha was over, the purity of the individual members was ascertained and then the meeting came to a close.

From the Vinaya we learn that the people sometimes used to criticise the behaviour of the Buddhist monks who did not behave in a proper way and their criticism helped also to frame new rules in Buddhism. So the opinion of the public was no doubt one of the causes which helped to form the Pātimokkha rules. For their improper behaviour the public pointed out that the Buddhist monks did not learn manners properly and they criticised bitterly. It is quite true that ancient Indian sages for their practices became well-known in ancient India and these practices made a great influence upon the mind of the Buddha and most probably on the basis of these the Master formed the Buddhist moral conduct for the Buddhist monks. Thus from this we can say that the Brahmanical tradition and the public opinion were the two factors which contributed largely to the development of the Pātimokkha rules. The Buddha at the time of his Mahāparinibbāna told his disciples to take refuge in the Dhamma and in the Vinaya after his demise. The Pātimokkha's role was very important in the Buddhist Saṅgha and it played a very vital part for its daily administration and the conduct of the Buddhist monks. Many persons of undesirable characters joined the Buddhist Saṅgha and the Pātimokkha here acted as protector and saver of the Buddhist Saṅgha and guided these people to lead a moral and peaceful life there and under its guidance the atmosphere of the Buddhist Saṅgha was not disturbed and it moved in a very smooth way. We can say here that for the proper conduct of these people a major portion of the Pātimokkha rules were introduced in the Buddhist Saṅgha.

TREATMENT OF RELATIONS (PACCAYA) IN ABHIDHAMMA SYSTEMS

Prof. Binayendra Nath Chowdhury

Paṭṭhāna represents the seventh treatise of the Abhidhamma Piṭaka. It is recognised as the Mahāpakaraṇa or the Great Treatise for it is thought that the highest wisdom of Buddha was manifest in conception and elucidation of the twenty four Paccayas, the subject matter of the entire book. Thus the paccayas come to represent the final development of the Abhidhamma exposition of Buddha's doctrine. The book Paṭṭhāna, however, is not to be judged as a treatise on logic; it may be judged at the most as a book of applied logic intended to help the reader in understanding the co-relation between certain psycho-physical and psycho-ethical concepts dealt with in the Dhammasaṅgani which is traditionally accepted as the first book of Abhidhamma Piṭaka.

The Theravāda Buddhist philosophy represents two systems of relations (paccaya) between two objects or mental factors (dhammas), the first, the arising and ceasing of object according to law of dependent origination (paṭiccasamuppādanaya) which leads us to think of a relation between cause and effect. Paṭiccasamuppāda (skt. Pratītyasamutpāda), interpreted as a causal genesis or a law of sequence : "imasmiṃ sati idaṃ hoti, imassa uppādā idaṃ uppajjati" i.e., if this happens, that comes to be, comprising twelve link, namely, avijjā paccayā saṃkhārā (conditioned by ignorance is the thought construction or impression), Saṃkhārāpaccayā Viññāṇaṃ (conditioned by impression is the consciousness) etc. offers us simply a mode of description of how things happen in time. The Paṭiccasamuppādanaya has been enumerated and explained in the Sutta Piṭaka while twenty four kinds of Paccayas have been developed in the Abhidhamma Piṭaka, especially in the Paṭṭhāna. Abhidhamma treatises are noted for their textual methodology and systematic treatment of the subject matter. They are praised as "ocean of method". The scheme is worked out in progressive order. The "Uddesa" or Mātikā presents the bare theses and sets forth the ground plan of entire work, the table of contents. In the "Niddesa" or "Vibhaṅga" section the terms are defined, their connotations are specified. This is in its turn followed by further elaboration or elucidation. The third section is termed the Paṭiniddesavāra in the Nettipakaraṇa, which is an extra canonical Pali work on textual and exegetical methodology. Thus the Uddesa or Mātikā section acquaints us with the main terms on subject matter of the treatise concerned. The book of Paṭṭhāna is to deal with the Paccayas or relations. Every relation involves twofold concepts of the relating factor or cause (Paccayadhamma) and the related factor or

effects (Paccayuppannadhamma). Etymologically a paccaya is defined by Buddhaghosa thus - "On account of this, something else comes to be (paṭicca etasmā eti ti paccayo - Visuddhimagga, p. 450; Paṭṭhāna Aṭṭha p. 2)". Sumaṅgala defines it : paṭicca phalam eti etasmā ti paccaya - thus includes the term phalam (effect or fruit) in the definition (J.P.T.S., 1915-16, p.27). It is also called a causal factor. It comes into operation not by any direct evidence or notice (appaccakkhāya nam vattatī ti attho). According to this definition that which is of service to another thing either for its occurring or for its persistence is called the paccaya or causal factor to the other thing. In the other word that which renders service in this or that way is the paccaya to another thing to which service is rendered (upakāro lakkhaṇo or upakāraṭṭhena-Visuddhimagga p. 450). The words paccaya, kāraṇa, hetu, nidāna, sambhava, pabhava, etc. are different only as verbal expression, but they are the same in meaning (Paccayo hetu kāraṇam nidānam sambhavo pabhavo ti ādi atthato ekaṃ vyañjanato nānam-Vism 450). In the Paccayuddesa of the Paṭṭhāna the twenty four forms of relations (paccayas) are enumerated as follows : 1. Hetu - paccaya; 2. Ārammaṇa - p.; 3. Adhipati - p.; 4. Anantara - p.; 5. Samanantara - p.; 6. Sahajāta -p.; 7. Aññamañña - p.; 8. Nissaya - p.; 9. Upanissaya - p.; 10. Purejāta -p.; 11. Pacchājāta - p.; 12. Āsevana - p.; 13. Kamma - p.; 14. Vipāka - p.; 15. Āhāra - p.; 16. Indriya - p.; 17. Jhāna - p.; 18. Magga - p.; 19. Sampayutta - p.; 20. Vippayutta - p.; 21. Atthi - p.; 22. Natthi - p.; 23. Vigata - p.; 24. Avigatapaccaya.

In Paccayaniddesa the above mentioned paccayas are explained, illustrated and applied.

1. HETUPACCAYA (Skt. hetupratyaya) - Though the terms hetu and paccaya are most frequently used to denote 'cause', Buddhist philosophy recognizes a difference between these words. The occurring of the phrase hetuṃ paṭicca and paccayaṃ paṭicca in the Majjhima Nikāya (I.P. 318) shows that hetu and paccaya were interchangeable and were used synonymously. In the Paṭṭhāna, the meaning of 'hetu' is confined to 'root', 'primary' but paccaya stands the cause in general, thus the compound hetupaccaya means primary or root cause.

The term 'hetu', as employed in the Paṭṭhāna is neither a logical term nor a metaphysical term, but a psycho-ethical term signifying the roots of moral or immoral states. Hetu is mentioned as the very first paccaya. In the Nettipakarāṇa the remaining paccayas or relations are broadly distinguished from hetu as mere paccayas which are described as 'parikkhāras' or causal materials or causal requisites. According to Netti definition of 'hetu' is 'asādhāraṇa' and paccayas are the 'sādhāraṇa' parikkhāras i.e. the root cause has the characteristic of being unique and paccaya the characteristic of being common (asādhāraṇalakkhaṇo hetu, sādhāraṇalakkhaṇo paccayo - Netti p. 78). For instance, in accounting for the germination of a tree from a seed, the 'hetu' is seed, and earth, water, moisture, fertility of soil, etc. are 'paccayas'. In accounting for the lighting up of a lamp heat is 'hetu' and the lamp, wick, etc.

are the paccayas. Hetu is interpreted in English as the sufficing condition. Buddhaghosa points out that the term 'hetu' as employed in the Paṭṭhāna, stands neither for cause nor for a limb of syllogism. It is used in the sense of 'mūla' or root (mūlaṭṭhena hetu, upakārakaṭṭhena paccayo ti, saṁkhepato mūlaṭṭhena upakārako dhammo hetu-paccayo-Paṭṭhāna Aṭṭha - P. 71). The mūlas or roots are either of Kusala (good) or akusala (unwholesome or bad). The akusala mūlas are lobha (greed), dosa (hate or malice) and moha (delusion). The Kusala mūlas are alobha (disinterestedness), adosa (amity) and amoha (knowledge). All mental happenings are just with reference to these mūlas. If they are rooted in any of the above six mūlas, citta or consciousness is said to be sahetuka. The six mūlas or hetus are therefore six springs of action. Thus the root-condition (hetu-paccaya) is the name of a relation, in which one of the six 'mūlas' is paccayadhamma and the consciousness and the material qualities produced by that is paccayuppannadhamma (the related thing).

The interpretation in the Nettipakarana is however different. Here hetu stands for the generating cause while the paccayas signify the auxiliary circumstances. According to the Netti, all the other relations arise from further analysis and in connection with the Primary relation of hetu. The term paccaya, as employed in the Paṭṭhāna can be taken in the sense of a causal factor. According to Netti, hetu is the prior factor, and effect the posterior factor; hetu is the antecedent factor and effect the consequent factor. As the prior factor hetu is Purejātapaccaya and effect is the Pacchājātapaccaya and so on.

In the Buddhist thought the term 'cause' does not denote any single efficient cause (ekakāraṇa), whether it be God, time, fate or chance. Even it is not a mere mechanical Plurality of causes (bahukāraṇa). It really implies 'ekikāraṇa' or unification of various causes and circumstances. That is to say, it signifies 'paccayasāmaggi' or a conjecture of circumstances sufficient to produce an effect. It also implies that there is no event, happening or phenomenon in which any single thing occurs to the exclusion of all other things. When, for instance, a particular type of Citta or consciousness arises, it arises together with certain mental states or co-efficients called the 'Cetasikas' and it is also accompanied by some appropriate bodily changes. Whether there is alobha (without covetousness), there may arise sacrificing consciousness (dānacitta), and as a result there is movement of hand to give something to someone or utter amiable words to others.

2. ĀRAMMAṆA-PACCAYA or Ālambana-paccaya (Skt. Alambana-pratyaya) means an object-factor in co-relation as being ārammaṇa derived from ā + √ram or ālambana derived from ā + √lamb to mean things in which the subject delights in or hangs upon. Whenever any mental operation takes place it is stimulated by some objects, at the same time operation takes place with reference to particular vatthu or subjective bases. The vatthu is the subjective element, and the ārammaṇa is the objective element. The subject is inconceivable without the object and vice versa. The ārammaṇa is also known as āyatana or

sphere of sense-action and gocara or the range of activity. The object may be either external object of sense or a purely mental object or psychical experience. Even a concept as well as a spiritual experience may be counted among the objects.

In the Buddhist philosophy ārammaṇa or ālambana may be recognized as paccaya or causal relation. Whenever a citta or consciousness arises, it takes place depending on certain thing or object which is here ārammaṇa paccaya in causal co-relation. For instance, rūpa or form is ārammaṇa paccaya of cakkhuvīññāṇa or eye-consciousness as object; sadda or sound is the ārammaṇa paccaya of ear-consciousness; rasa or taste is the ārammaṇa paccaya of tongue-consciousness, so on. Thus the thing or object, depending on which all consciousness (citta) and mental concomitants (cetasika) arise, that thing or object is the objector factor in co-relation (ārammaṇa-paccaya) of any of citta-cetasika. The object factor is of six kinds, namely, rūpa (form), sadda (sound), gandha (scent), rasa (taste), phassa (touch or contact) and the dhamma (thought), each of which is the paccayadhamma and citta-cetasika is paccayuppannadhamma (yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ ārammaṇapaccayena paccayo-Paṭṭhāna, I.p. 4).

3. ADHIPATIPACCAYA (Skt. Adhipati Pratyaya) means dominant factor implying dominance or predominance as a causal relation. Thus, "Adhipati-paccaya is a causal relation, in which the paccayadhamma is one of the objects, having predominant influence and paccayuppannadhamma is a consciousness and the mental concomitants which are influenced by it" — (yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ adhipatipaccayena paccayo-Paṭṭhāna, I.p. 4). According to the commentator Buddhaghosa, adhipati-paccaya signifies dominance solely by way of quality (jetṭhakatṭhena upakārako dhammo-Paṭṭhāna Aṭṭha. p. 22)

There are two kinds of Adhipati-paccaya : Ārammaṇa-adhipati or Ālambana-adhipati and Sahajāta-adhipati-paccaya.

ĀRAMMAṆA-ADHIPATI-PACCAYA signifies object dominant factor in causal relation. When in arising of any consciousness or its concomitants, dominance is exerted on ālambana or object as paccayadhamma or the relating thing. The object may be either a type of consciousness (citta) or a mental factor or concomitant (cetasika).

SAHAJĀTA-ADHIPATI PACCAYA or concomitant dominant factor in causal relation, refers to a relation in which a concomitant mental events exerts a dominating influence in arising of a type of consciousness. There are four kinds of Sahajāta adhipati-paccaya as being associated with four different mental conditions, chanda (desire or intention), viriya (energy), citta (consciousness) and vimarṣā (examination or reflective investigation). But at

the same time one of them only can become the concomitant dominant factor in causal relation (chanda-viriya-citta-vimamsāsāṃkhātacattāro dhammā adhipati paccayoti vedittabbo na ca kho ekato-Paṭṭhāna Aṭṭha. p. 72). For instance, when a particular consciousness and its concomitants (cetasikā), which are influenced by one of the four supernormal powers (iddhipādas), give rise to 'mind-produced corporeality is also recognized as influenced by that supernormal power.

4. ANANTARAPACCAYA (Skt. Anantara-pratyaya) is a contiguous factor implying contiguity as a causal relation in respect of time and space. There is no gap (na + antara) or break up between relating thing (natthi etesam antaram ti hi anantara, Paṭṭhāna Aṭṭha. p. 73)

So the continuity of flow or successiveness of two things or consciousness is maintained. Therefore, Anantara paccaya is a type causal relation in which the paccaya-dhamma is the preceeding factor and the paccayuppanna-dhamma is the immediately succeeding factor (yesam yesam dhammānaṃ anantara yā yā dhammā uppajjanti citta-cetasikā dhammā, tā tā dhammā tesam tesam dhammānaṃ anantara-paccayena paccayo-Paṭṭhāna, p. 5). Buddhaghosa defines it thus : anantarabhāvena upakārako dhammo anantara-paccayo, i.e., "a phenomenon which conditions another phenomenon by virtue of its immediate antecedance to the latter is an anantara-paccaya" - (Paṭṭhāna Aṭṭha. p. 72). For instance, in the course of cognition (cittavīthi) the receptive consciousness (sampaticchana citta), which again, when ceases, is immediately followed by the arising of investigating consciousness (santirana citta), which again, when ceases, is immediately followed arising of determining consciousness (Votthapana citta) and so on.

"It is important to note that this relation of contiguity prevails not only in this life, beginning with birth and ending with the dissolution of the material body, but right through the whole span of recurring existences of an individual with unbroken continuity. Hence we see the relation of contiguity existing between the death-consciousness (cuti-citta) and the rebirth-consciousness (paṭisandhi-citta). This rebirth-consciousness is related to the following life-continuum by way of contiguity; and this life-continuance is again related in a similar way to the subsequent life-continuum and so on with rest. Lady Sayadow is of opinion that until after the attainment of path, arahatship and the final dissolution of the aggregates (Khandha-parinibbāna). This continuum is not broken, or more strictly speaking, does not cease completely." (Encyclopaedia of Buddhism Vol. I, p. 552).

5. SAMANANTARA-PACCAYA (Samanantara-pratyaya) is the same as Anantara-paccaya in meaning but differs in nomenclature-yo anantara-paccayo, sveva samanantarapaccayo. Byañjanamattameva hettha nānaṃ atthato pana nānaṃ natthi-Paṭṭhāna Aṭṭha. p. 73. According to an ancient interpretation the Anantarapaccaya refers to the contiguity of objects in space and the Samanantarapaccaya refers to the succession of events in time. Buddhaghosa

however, rejects this interpretation of ancient teacher on the following statement of the Buddha : *yaṃ nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanakusalam samāpattiya samanantara-paccayena paccayo-Paṭṭhāna Aṭṭha*, p. 73). According to Buddhaghosa the Samanantara-paccaya is only the sub-head of the Anantara-paccaya, the difference between the two being not in kind but in degree only. It appears first that which regarded as contiguous in terms of space may be regarded as successive in terms of time. The real difference between the two relations is one between immediate contiguity and uniform contiguity. The successive stages in a mental process are anantara to each other. The samanantara relation prevails when a stage is at last reached which appears as similar to one of the previous stages. The successive stages in the development of a tree from a seed are anantara to each other; while the first seed and the successive seed stand to each other in the relation of samanantara.

6. SAHAJĀTAPACCAYA (Sahajāta-pratyaya) means the simultaneous factor implying simultaneity as a causal relation. The term 'sahajāta' may be interpreted as concomitant or concurrent. Literally it means coming into existence at one and the same time, neither before nor after. The Paṭṭhāna analyses sahajata-paccaya in detail with the help of Kusaladhamma, akusaladhamm, etc., thus kusalo dhammo kusalassa dhammassa sahajāta-paccayen paccayakusalo eko khandho tinnanam khandhānam sahajātapaccayena paccayo. Tayo khandhā ekassa khandhassa sahajātapaccayena paccayo-Paṭṭhāna. p. 6). Buddhaghosa illustrates this in the commentary that— "A state which renders service by being together with the arising is co-existent cause like the lamp the lamp-light" (*upajjamāna ca saha upajjamānabhāvena upakārako dhammo sahajātapaccayo, pakāsassa padipo viya - Paṭṭhāna Aṭṭha*, p. 73). Other examples are : light and heat are concomitant to the sun. Viññāṇa, vedanā, Saññā and saṅkhāra - these four aggregates are concomitant or simultaneous factors. The nāma (mental factors) and rūpa (corporeality) at the moment of rebirth are mutually related as sahajātapaccaya.

7. AÑÑAMANĀPACCAYA (Anyonya pratyaya) is a reciprocal factor which implies reciprocity as a causal relation. Here the relating thing (paccayadhamma) and the related thing (paccayuppanadhamma) mutually render service by causing to be, and giving support to one another are in reciprocal causal relation (*aññamaññam uppādanupatthambhanabhāvena upakārako dhammo aññamaññapaccayo-Paṭṭhāna Aṭṭha*). Buddhaghosa cites an example of three sticks set upright leaning against one another to illustrate this relation (*aññamañña upatthambhakam tidaṇḍam viya*) so that each stick depends on other reciprocally and if one falls, other two also will fall. The other examples are nāmarūpa (mind-body), cattāro mahābhūtā (four great elements), etc., as they are interdependent and mutually related. The Paṭṭhāna-pakarāṇa defines and illustrates the aññamañña-paccaya in detail with the examples of kusaladhamma, akusaladhamma and abyākatadhammas.

8. NISSAYAPACCAYA (Niśraya pratyaya) is the dependable factor, implying dependence or support as causal relation. Buddhaghosa defines — “That which renders service as a support is called the dependable or supporting factor (adhiṭṭhānākārena nissayākārena ca upakārako dhammo nissayapaccayo - Paṭṭhāna Aṭṭhakathā, p. 74). The Paṭṭhāna explains it thus - yaṃ rūpaṃ nissaya manodhātu ca manoviññādhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṃsampayuttakānam ca dhammānaṃ nissayapaccayena paccayo-Paṭṭhāna I. p. 7 i.e. “That material state by depending on which mind-element and mind-consciousness-element arise, is the dependant cause of mind-element and mind-consciousness-element and states associated with them.” The four mental aggregates (nāma) for instance, stand to one another as a supporting factor. The eye as a sense-organ (cakkhāyatana) serves as a support to the visual cognition (cakkhu-viññādhātuyā), the ear as a sense-organ (sotāyatana) serves as a support to the auditory cognition and so on.

9. UPANISSAYAPACCAYA (Upaniśraya pratyaya) is a type of relation in which the relating thing serves as a sufficing condition for the arising of the related thing (paccayuppannadhamma). Upanissaya represents that which arises with powerful reflection. So the reflective and retrospective kind of powerful and dependable factor is known as Upanissaya paccaya. According to Buddhaghosa Nissaya and Upanissaya paccayas differ in degree only and not in kind, the second being only an intensified form of the first. The Upanissayapaccaya is of three kinds according to supporting factor, namely, ārammaṇa (objective), anantara (contiguous) and pakati (natural). After making gifts, taking precepts and observing the uposatha day when a person reflects on these meritorious actions with faith, the reflecting thought arises in him depending on those actions contemplated as object. The previous good deeds stand as the sufficing supportive factors in relation to the good deeds that are done afterwards (purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayen paccayo - Paṭṭhāna I. p. 7). After attaining the gotrabhu stage a man attains to the state of a stream-winner (sotā panna). He then begins to reflect with faith on the gotrabhu stage making it object of his thought. This exemplifies what is called anantara-upanissaya. Again, out of faith a man comes to make gifts, to take precepts, etc. Hence, faith, mortality, etc. are the natural dependable factor (pakati-upanissaya).

10. PUREJĀTAPACCAYA (Pūrvajātapratyaya) is the pre-existent or prior factor implying precedence or priority as a causal relation. It should not be misunderstood as an altogether antecedent factor which expires before a consequence arises, because, it partly precedes and partly overlaps with that to which it causally relates itself. Such a pre-existent prior factor may be either physical bases or objects of consciousness. Buddhaghosa defines it :

Paṭhamataram uppajitvā vattamānabhāvena upakārako dhammo purejātapaccayo, i.e., "what having arisen beforehand renders service by its presence is a Purejā tapaccayo". - Paṭṭhāna Aṭṭhakathā, p. 76. The Paṭṭhāna (I. p. 8) explains it thus - Cakkhāyatanaṃ cakkhuvīññānadhātuyā tamsampayuttakānaṃca dhammānaṃ purejātapaccayena paccayo. For example, eye-consciousness (cakkhuvīññānadhātu) arises, because of the pre-existence of eye sense-organ (cakkhāyatana); Other sense-organs (ear, nose, tongue etc.) also are purejātapaccaya by way of this relation.

11. PACCHĀJĀTAPACCAYA (Paścātjātapratyaya) is the post-existent or posterior factor implying post-existence or posteriority as a causal relation. It is so called because it comes into existence only when the object, event or thought to which it relates itself, reaches the static stage of its development. Thus the Pacchājātapaccaya is a type of relation in which the relating thing (paccayadhamma) appears later and the related thing (paccayuppannadhamma) appears before it. Buddhaghosa defines it - Purejātānaṃ upatthambhakatthena upakārako arūpadhammo pacchājātapaccayo i.e., "The psychical factors render service to the material (physical) aggregate originated before hand by way of maintaining their continuity (Paṭṭhāna Aṭṭhakathā p. 76). The Paṭṭhāna (I, p. 8) explains it - Pacchājāta cittacetāsikā dhammā purejātassa imassa kāyassa pacchājāta-paccayen paccayo, i.e. "The post-existent states of mind and mental concomitants are in the causal relation of post-existence to this pre-existence body". For example, middle rain and final rain are the factors of posterior to a crop grown at the beginning of the rains. Later mental happenings (consciousness, etc.) may causally relate themselves to earlier corporal qualities as posterior causal factors.

12. ĀSEVANAPACCAYA (Āsevanapratyaya) is the causal factor implying habituation or frequency. It signifies culture or practice. The word āsevana is synonymous with 'bhāvanā' or 'pāguññatā' (pāguṇabhāva). It literally means pursuit or habitual use of a thing, to make a habitual use of a thing is to cultivate it, and to cultivate is to practise repeatedly for many times. If, for example, in reading a lesson many times, each new reading is more improved than the previous by repetition of the process, the improvement so effected is called proficiency (pāguññatā). Such proficiency is culture (bhāvanā) which is the same as āsevana. Thus āsevana is the recurrence of an improved state of affairs by habitual repetition of similar circumstances. When each previous state effects on improvement in its immediately successive state of the same kind, the former is said to relate itself causally to the latter by way of āsevana. The Paṭṭhāna (I. p.8) defines it : Purimā purimā kusalā dhammā pacchimānaṃ pacohimānaṃ kusalanānaṃ dhammānaṃ āsevanapaccayena paccayo, i.e. "The preceeding moral states are causal relation of repetition to the latter moral states." Buddhaghosa illustrates this relation thus, "what on account of its repetition, renders service to the immediately succeeding moment by reinforcing the latter's intensity."

13. KAMMAPACCAYA (Kammapratyaya) is a type of causal relation in which the relating thing (paccayadhamma) is an action and the related thing (paccayuppannadhamma) is its resultant, as well as the material quality, produced by them (Kusalākusalānaṃ kammānaṃ vipākānaṃ khandhānaṃ kaṭatta ca rūpanaṃ kammappaccayena paccayo - Paṭṭhāna I. p. 9). Kamma or action is ultimately reduced by the Buddhists to the psychological factor of volition (cetanā). Volition is the unique determination of will. All our activities in deed, word or thought are due to its influence. Determination or will-exercise first consists in causing its co-existent mutual properties and physical qualities to perform their respective functions. The functioning of the mind through its influence produces results. This causal relation is important in that it explains the entire evolution of sentient being in different planes of existence and that of the physical world just as plants grow from their respective seeds, so beings evolve accordingly to their kammās. Kamma or action is one of the causes of existence. By means of Kamma the world goes on, mankind goes on (kammunā vattati loko kammunā vattati pajā). Anything done as good or bad has a corresponding effect. In whichever way a man does a deed in the same way he will experience it in its effect. Buddhaghosa has defined the kammappaccaya in the Paṭṭhāna Aṭṭhakathā (p. 76) : Cittapayogasamkhātena kiriyābhāvena upakārako dhammo kammappaccayo, i.e. "That state which renders service by action in the form of a volition (cittapayoga) is a kammappaccaya."

According to Buddhaghosa Kammapaccaya is of two kinds - nānākkaṇṇikakammappaccaya and saha-jāta kammappaccaya, the former one consists of these moral and immoral volitions which give rise to their effects at moments other than the moments of rebirth (paṭisandhi) and the latter one consists of moral and immoral volitions and volitional aspects (cetanā) of all types of consciousness (citta), all of which give rise to their effects simultaneously with themselves (So nānākkaṇṇikāya ceve kusalākusalācetanāya, saha-jātāya ca sabbāya pi cetanāya vasena duvidho hoti - Paṭṭhāna Aṭṭhakathā, p. 76).

14. VIPĀKAPACCAYA (Vipākapatyaya) is the relation of co-existence. It is the mutual relation of results-to-results in fruition. When we free from cares and anxieties all our physical comforts are due to the quieting qualities of results (vipāka). Whenever an action, good or bad, is done, it produces similar resultant on our body or mind. This resultant, again, has certain affect or reaction. Buddhaghosa has defined this paccaya in the Paṭṭhāna Aṭṭhakathā (p. 77) - Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo vipākappaccayo, i.e. "The resultant psychical factor which, by virtue of its own unenergetic and ineffective character, renders service to others in maintaining a similar character, is a vipākappaccaya." The paṭṭhāna (I. p. 9) defines and illustrates it thus - Vipāka cattāro khandhā rūpino aññamaññaṃ vipākappaccayena paccayo, i.e., "The four mental groups (saññā, vedanā, saṃkhāra, viññāṇa) in so far as they are karma result or vipāka, are one to another a condition by way of karma-result". In this the relating things (Paccayadhamma) are the

thirty six types of result-consciousness (*vipākacittā*) and *paccayuppanna-dhammas* (related things) are the same.

15. **ĀHĀRAPACCAYA** (*Āhārapatyaya*) in causal relation is the food factor implying nourishment. *Āhāra* means food which produces as its effect nutriment or energy required for sustenance or support of body or mind. Just as material food supports body, so do mental foods support to mind. Thus *Āhārapaccaya* is a type of relation between the food or nutriment that functions as conditioning factor and energy or power to support as its effect. It means that the relating thing is a kind of food and related thing is the energy generated by it. Buddhaghosa has defined it thus - *Rūpārūpānaṃ upatthambhakaṭṭhena upakārakā cattāro āhārā āhārapaccayo* (*Paṭṭhāna Aṭṭhakathā*, p. 77), i.e. The four kinds of food (*āhārā*), which sustain both physical and psychical factors, constitute the *āhārapaccaya*. In this relation *paccayadhamma* is the four kinds of physical and mental *āhārā* or nutriments, namely, (1) material food (*Kabalīṅkāra āhārā*), (2) mental contact (*phassa*), (3) mental volition (*mano-saṅcetanā*) and (4) consciousness (*viññāṇa*), which nourish the *paccayuppannadhammas*, namely, all the states of mind and body, so as to enable them in deed, word or thought to develop, to flourish, to thrive and endure long.

16. **INDRIYAPACCAYA** (*Indriya pratyaya*) is the causal relation of control in co-existence. Six sense organs, {viz. eye (*cakkhu*), ear (*sota*), nose (*ghāṇa*), tongue (*jivhā*), body (*kāya*), mind (*mana*)} and sex (*itthi*, *purisa*), *sati* (mindfulness), *faith* (*saddhā*), feelings like happiness, sorrow, etc. altogether twenty two are called controls (*indriya*), because they exercise control over their co-existent mental and physical properties in their respective spheres. Life (*Jīvitindriya*), for instance, controls them in matter of prolongation by continuity; mind in the matter of thinking about an object; pleasurable feeling (*sukhindriya*) in causing comfort to body; painful feeling (*dukkhindriyam*) in causing discomfort to it. Faith (*saddhindriya*) controls its concomitants in religious activities; energy (*virindriya*) in supreme efforts; mindfulness in contemplative exercises and so on. The *Paṭṭhāna* (I. p. 9) defines this *paccaya* thus : *Cakkhu-indriyaṃ cakkhuviññāṇadhātuyā tam sampayuttakānam ca dhammānaṃ indriyapaccayena paccaye*, i.e. *Indriyapaccaya* is a type of causal relation in which the *paccayadhamma* is *cakkhu-indriya* and *paccayuppannadhamma* is eye-consciousness that arises due to that. Buddhaghosa explains the *Indriyapaccaya*, that relation by a way of twenty faculties except male and female sex is like *adhipatipaccaya*, the condition by way of dominance that it exercises a dominating influence over things related to (*Adhipati-Aṭṭhena upakārakā itthindriya-purisindriyavajjā vīsatindriyā indriyapaccayo-Paṭṭhāna Aṭṭhakathā*, p. 77).

The difference between the *adhipatipaccaya* and the *indriyapaccaya* lies in the fact that in the former the dominant factor is supreme like a sovereign king, whereas in the latter the controls (*indriyas*) are like a king under suzerain power or they are like ministers under a king. No two dominant factors, each

exercising the supreme authority can exist side by side, but many controls, may co-operate with one another at the same time.

17. JHĀNAPACCAYA (Dhyānapratyaya) is a type of causal relation, in which the relating thing (paccayadhamma) may be one of the dhyāna or meditation factors or constituents, viz., vittaka (initial application of the mind), vicāra (sustained application of the mind), pīti (pleasure) or sukha (happiness), ekaggatā (one pointedness), somanassa (joy or gladness), domanassa (grief) and upekkhā (indifference or neutrality) present in the stages of meditation (jhānaṅga), and the paccayuppanna dhammas are the types of consciousness, with the exception of twice fivefold viññāṇa and the material qualities in co-existence with the seven constituents. Paṭṭhāna (I. p. 9) defines it : Jhānaṅgaṃ jhānasampayuttakā naṃ dhammānaṃ taṃ sampayuttānaṃ ca rūpānaṃ jhānapaccayena paccayo. Jhāna means contemplation of an object. It aims at the objective straightway and steadily like that of a hunter with his arrow. It is through the influence of one or other of the jhāna factors mentioned above in its causal relation to its co-existent properties that in all action we are to carry out our object, to attain the goal. Without it, it is not possible to make or take even a single right step. The mind's movement from object to object is very rapid and factor is like a chain by which it is bound to a stake.

18. MAGGAPACCAYA (Mārgapratyaya) is the path (magga) factor in causal relation. Twelve constituents of the path (maggaṅga), viz., right view (sammā-diṭṭhi), right resolution (sammā-saṅkappa), right speech (sammā-vācā), right act (sammā-kammanta), right livelihood (sammā-ājīva), right endeavour (sammā-vāyāma), right mindfulness (sammā-sati), right concentration (sammā-samādhi), wrong view (micchā-diṭṭhi), wrong resolve (micchā-saṅkappa), wrong endeavour (micchā-vāyāma) and wrong concentration (micchā-samādhi) are paccayadhamma in this relation and the paccayuppannadhammas are all types of consciousness and mental concomitants conditioned by "hetu" and all material qualities co-existing with the types of Sahetuka-consciousness. If the path (magga) is followed in the right direction of this first eight mārgaṅgas it leads to Nibbāna; to the realm of misery if followed in the wrong direction. This relation is defined in the Paṭṭhāna (I. p. 9) thus - Maggaṅgāni magga-sampayuttakānaṃ dhammānaṃ taṃsamāyuttakānaṃ ca rūpānaṃ maggapaccayena paccayo, i.e., "The path factors are to the phenomena associated with the path as well as to the corporeal phenomena produced thereby, a condition by way of path." Here, for instance, right view or wisdom is paccayadhamma and the consciousness associated with wisdom (ñāṇasampayuttānaṃ cittaṃ) is the paccayuppannadhamma.

19. SAMPAYUTTAPACCAYA (Samprayukta pratyaya) or Association condition is a type of relation, in which the paccayadhamma and the paccayuppannadhamma are very closely associated. For example, consciousness (citta) and mental concomitants (cetasika) are inseparably associated. Buddhaghosa has explained this relation clearly in the Paṭṭhāna Aṭṭhakathā

(p. 78); Ekavatthuka - ekārammaṇa - ekuppādekanirodhasankhātena sampayuttabhāvena upakāraka - arūpadhammo sampayuttapaccayo - yathāha - cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo, i.e. "The psychical factors which render service to one another on account of their mutual association in the form of having a common physical base (ekavatthu), common object of cognition (ekārammaṇa), simultaneous origination (ekuppāda) and simultaneous cessation (ekanirodha), are known as standing to one another as associated condition (sampayuttapaccaya). Thus, the four psychical aggregates (cattāro khandhā), viz., saññā (cognition), vedanā (feeling), saṅkhāra (dispositions) and viññāṇa stand to one another in this relation."

20. VIPPAYUTTAPACCAYA (Viprayukta pratyaya) is the relation of dissociation as opposed to Sampayuttapaccaya. Here the paccayadhamma is quite opposite to paccayuppannadhamma and there is no connection between them. For instance, the mental phenomena (nāma) consisting of cognition, feeling, disposition and consciousness are related to the material (rūpa) by way of dissociation to each other. The Paṭṭhāna (I. p. 9) defines it - Rūpino dhammā arūpinaṃ dhammānaṃ vippayuttapaccayena paccayo. Arūpino dhammā rūpinaṃ dhammānaṃ vippayuttapaccayena paccayo. i.e. "The corporeal phenomena are to the mental phenomena; just as the mental phenomena to the corporeal phenomena, a condition by way of dissociation." Buddhaghosa explains it in the Paṭṭhāna Aṭṭhakathā (p. 78) : "The physical factors rendering service to the psychical ones are related to the latter as vippayuttapaccaya and vice versa.

21. ATTHIPACCAYA (Astipratyaya) is the relation of co-presence. It is so called, because, the physical basis is inseparably present along with the mind. So "atthipaccaya is a type of relation, in which the presence of the paccayadhamma is essential for the arising of the paccayuppannadhamma. The Paṭṭhāna (I. pp. 9-10) defines it thus - Cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo, i.e. "The four mental groups are 'one to another' a condition by way of presence. In the Paṭṭhāna Aṭṭhakathā (p. 79) Buddhaghosa explains that "the state which renders service by being a support to a state through presence, the characteristic of the present time, is the presence-cause."

22. NATTHIPACCAYA (Nāstipratyaya) is the relationship of absence and just opposite to the atthipaccaya. It is a type of relation in which after the cessation of paccayadhamma, there is the arising of the paccayuppannadhamma. The Paṭṭhāna (I. p. 10) defines it : Samantara niruddhacittacetasikā dhammā paccuppannānaṃ citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo, i.e. "Consciousness and mental concomitants which have just passed, are to the presently arisen consciousness and mental concomitants, a condition by way of absence." Buddhaghosa explains in the Paṭṭhāna Aṭṭhakathā (p. 79) that "non-material states which have ceased quite immediately and which render service by giving an opportunity for the rising of other immaterial states are the non-presence cause."

23. VIGATAPACCAYA (Vigatapratyaya) is the relation just like Natthipaccaya. Here also when the paccayadhamma disappears, there is the arising of paccayuppannadhamma. The relation between them is vigatapaccaya. The Paṭṭhāna (I. p. 10) defines it thus - Samananta ravigata cittacetasikā dhammā paccupannānam cittacetasikānam dhammānam vigatapaccayena paccayo, i.e. "Consciousness and mental concomitants, which have just disappeared (vigata) are to the presently arisen consciousness and mental concomitants a condition by way of disappearance."

24. AVIGATAPACCAYA (Avigatapratyaya) is the same as atthipaccaya and opposite to the vigatapaccaya. Therefore it is a type of relation in which, the non-disappearance, (avigata) i.e. presence of paccayadhamma is essential for the arising of the paccayuppannadhamma. Buddhaghosa explains it in the Paṭṭhāna Atthakathā (p. 80) - Atthipaccayadhammā eva avigatabhāvena upakāraṇakattā avigatapaccayo ti veditabbā, i.e. "The states of presence cause should be understood as the non-disappearance cause by rendering service through non-disappearance."

A STUDY ON THE SĀMAÑÑAPHALA SUTTA

Dr. Bela Bhattacharya

The Sāmaññaphala Sutta or "the lecture on the reward for asceticism" is the second Sutta of the Dīgha Nikāya, P.T.S. Vol. I, pp. 47-86. This Sutta is a valuable testimony to the way of living and thinking in India in the 6th century B.C. i.e. at the time of Buddha. In this Sutta we come to know that the views of a whole range of eminent non-Buddhistic preachers (six heretical teachers) and founders of schools. A beautiful description of the visit of King Ajātasattu to Buddha forms the introduction to this dialogue.

This sutta deals with the following topics :- joy and seclusion, freedom and safety, miracle, the divine ear, memory of one's own former births, knowledge of the other people's former births, etc. This Sutta also contains a list of advantages of a recluse life, arranged in an ascending scale of importance, each one mentioned being said to be better and higher than the one just before described. From the Sāmaññaphala Sutta we can get some informations about the social and economic conditions of ancient India as revealed in it. We find a list of professions in the sutta which refers to some types of craftsmen; such as, elephant riders (hatthārohā), cavalry (assārohā), charioteers (rathikā), archers (dhanuggahā), slaves (dāsakaputtā), cooks (ālārikā), barbers (kappakā), bath-attendants (mahāpakā), confectioners (sudā), garland-makers (mālākārā), washerman (rajakā), weavers (posa-kārā), basket-makers (maḷākārā), potters (kumbhakārā) etc.¹

It is also evident from this Sutta that the Sāmañas and Brāhmaṇas were very much honoured and worshipped by the people who provided them with food and drinks. But some recluses and brāhmaṇas were engaged in buying and selling. Some of them were appointed as messengers or spies by the king. Sometimes they witnessed fairy scenes, plays etc. So it can be easily estimated that there appeared many outlines in the name of religion and some Sāmañas and brāhmaṇas were morally degraded.

The Khattiyas or warriors played an important part in the social life. Among the games some are mentioned as playing with chariots (rathakā) playing, with bows (ohamukā), boxing (mutthiyoddhā), wrestling (nibbuddha) etc.

A list of trades and occupation such as counting using figures (gaṇanā), summing up large totals (saṃkhānaṃ), practising as surgeon (sallakattikam) medical sciences revealed the gradual development of the society in arts and science.

This Sutta furnishes us with a list of articles of luxuries and ornaments. People used toilets like scented powder, face-powder, garland, ointment, bracelet, gems etc. The religious people used to wear long fringed white robes, turbans and embroidered sleepers.

The rites and rituals were, in vogue. The sooth-sayer, astrologers, astronomers have much influenced on society. For pacification of natural calamities or for causing harm to others the people used to perform various kinds of sacrifices with ghee, oil etc. They used to slay animals in these sacrifices. There were different kinds of entertainment in the society, such as fairy scenes, theatres, dancing, singing etc. There were also indoorgames like playing with dices, gladiator, fight etc.

From this Sutta we learn that many types of employees were employed in the royal palace. There were also peasants and merchants who supplied food and goods like silk, fine clothes, rugs, perfumes, jewelry etc. The medium of transaction was kahāpaṇa and other coins.

The Sutta begins with typical phrase “Evaṃ me Sutaṃ” which is followed by the description of the occasion when the Lord delivered the discourse to the king Ajātasattu of Magadha, son of Videhi and his ministers.

Once Buddha was staying at Rājagaha in the mango grove of Jīvaka with twelve hundred and fifty bhikkhus, in a full-moon night, Uposatha day held on the fifteenth, on komudi, Ajātasattu exclaimed :

“How pleasant, friends, is the moonlight night :
How beautiful, friends, is the moonlight night :
How lovely, friends, is the moonlight night :
How soothing, friends, is the moonlight night :
How grand a sign, friends, is the moonlight night :”²

(Ramaṇīyā vata bho dosinā ratti,
abhirūpā vata bho dosinā ratti,
dassanīyā vata bho dosinā ratti,
pāsādikā vata bho dosinā ratti,
lakkhaṇīyā vata bho dosinā ratti,)³

Ajātasattu of Magadha told his ministers as to which Sramaṇa or Brāhmaṇa should be approached to be calm in troubled mind. Among the religious Orders Saṅghas or Gaṇas, there were six heretical teachers at the time of Buddha. The ministers advised the king Ajātasattu to visit these preceptors but Jīvaka Komaṇḍakya advised him to see the Buddha, the Supreme Enlightened one, the Teacher of gods and men who dwells in the mango grove, outside the city-walls. Ajātasattu acted according to the advice of Jīvaka. On reaching near Buddha in the mango grove of Jīvaka, king Ajātasattu surprised because the place was so calm, quite, silent and solitary that it made him suspicious if a

plot was laid to make him over to his enemies. Jīvaka encouraged him and gave him the assurance that there was nothing as such, and that the Buddha sat in the yonder hall where the lamps were burning. The king approached the place and asked Buddha what is the fruit of recluseship (*Sāmaññaphala*). Buddha asked the king whether he met any teacher before with this problem. King Ajātasattu replied in the affirmative and told that he visited the teachers like Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāyana, Nigaṇṭha Nātaputta and Sañjaya Belaṭṭhiputta one by one and asked them his problem.

When the king Ajātasattu went to Pūraṇa Kassapa and asked the question what is the fruit of recluseship? Pūraṇa Kassapa answered : "who acts, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks in houses, who commits dacoity, or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discuss with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit. In generosity, in self-mastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit." Thus Lord, did Pūraṇa Kassapa, when asked what was the immediate advantage in the life of a recluse, expound his theory of non-action (*Akiriyaṃ vyākāsi*)".⁴ Just Lord, as if a man, when asked what a mango was, should explain what a bread fruit is, just so did Pūraṇa Kassapa, when asked what was the fruit, in this present state of being of the life of a recluse, expound his theory of non-action (*Akiriya-vāda*)⁵. (Pūraṇa Kassapa maṃ etad avoca: Kārayato chindato chedāpayato pacato pacayato socayato kilamayato phandato phandāpayato pāṇaṃ atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato, karoto na karīyati pāpaṃ. Khura-pariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṃsa-khalaṃ eka-maṃsa-puññaṃ kareyya n'atthi tato-nidānaṃ pāpaṃ, n'atthi pāpassa āgamo. Dakkhinañce pi Gaṅgā-tīraṃ āgaccheyya hananto ghātento chindanto chedāpento pacanto pācento, n'atthi tato nidānaṃ pāpaṃ, n'atthi pāpassa āgamo. Uttarañ ce pi Gaṅgā-tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, n'atthi tato nidānaṃ puññaṃ, n'atthi puññaṃ āgamo. Dānena damena saṇyamena sacca-vajjena n'atthi puññaṃ, n'atthi puññaṃ āgama ti." Itthaṃkho me bhante Pūraṇo Kassapo sandiṭṭhikaṃ

Sāmañña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujam vyākareyya, labujam vā puṭṭho ambaṃ vyākareyya, evam eva kho bhante Pūraṇa Kassapa sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi.)⁶ Pūraṇa kassapa was an old teacher. He was born in a Bhahmin family. He held the view that a person cannot acquire merit by pious deed such as gifts sacrifices or austerities also demerit by impious acts such as killing, stealing, lying and so forth. In Dr. Barua's words, "passivity of soul." A soul according to this teacher is inactive (passive). Soul is unaffected by the results of good or bad deeds. "This teaching is allied to that of Sāṅkhya as has been pointed out by the Jaina commentator Sīlāṅka, but it would be wide of the mark if we say Kassapa's teaching is the same as that of Sāṅkhya, for the latter school of philosophy does not teach akiriya though it holds that Pūraṇa is only an onlooker, an inactive agent, the functioning factor being the Prakṛti. It does not however deny the doctrine of Karman and the theory of transmigration⁷. The Vedāntic or the Mādhyamika view of the world also makes a person niṣkriya, for it teaches that the world in its diversity does not exist; hence all actions, a person is supposed to perform, are purely imaginary. Though it is risky to identify Pūraṇa's teachings with those of Vedānta or Mādhyamika or Sāṅkhya, there is no reason why his teachings should be condemned as leading to moral depravity as the Majjhima Nikāya⁸ wants to establish. "The suggestion of Dr. Barua based on the Dīgha that Pūraṇa's teaching should be classified as adhiccasamuppanikavāda is more appropriate, i.e., things happen fortuitously without any cause or condition, and have nothing to do with soul."⁹ On hearing Pūraṇa Kassapa's views the king was not satisfied and went away from there.

Then he went to Makkhali Gosāla and asked the same question. He answered that, "There is, O king, no cause, either ultimate or remote, for the depravity of beings, they become depraved without reason and without cause. There is no cause, either proximate or remote, for the recitude of beings; they become pure without reason and without cause. The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort. There is no such thing as power or energy, or human strength or human vigour. All animals, all creatures (with one, two or more senses), all beings (produced from eggs or in a womb), all souls (in plants) are without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature; and it is according to their position in one or other of the six classes that they experience ease or pain." "There are fourteen hundred thousands of the principal sorts of birth, and again six thousand others, and again six hundred. There are five hundred sorts of Karma and again five (according to the five senses), and again three (according to act, word, and thought); and there is a whole Karma and a half Karma (the whole being a Karma of act or word, the half a Karma of thought). There are sixty-two paths (or modes of conduct), sixty-two periods, six classes (or distinctions among men) eight stages of a prophet's existence, forty-nine hundred sorts of

occupation, forty-nine hundred sorts of wandering mendicants, forty-nine hundred regions dwelt in by Nāgas, two thousands faculties, three thousand purgatories, thirty-six places where dust accumulates, seven sorts of animate and seven of inanimate production and seven of production by grafting, seven sorts of gods, and of men, and of devils, and of great lakes, and seven principal and again seven hundred minor sorts of Pakutas of precipices, and of dreams.

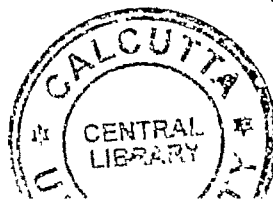
There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. Though the wise should hope : By this virtue or this performance of duty, or this penance, or this righteousness will I make the Karma (I have inherited), that is not yet nature though the fool should hope, by the same means, to get gradually rid of Karma that has matured - neither of them can do it. The ease and pain, measured out, as it were, with a measure, cannot be altered in the course of transmigration, there can be neither increase nor decrease thereof, neither excess nor deficiency, Just as when a ball of string is cast forth it will spread out just as far, and no farther, than it can unwind, just so both fools and wise alike wandering in transmigration exactly for the allotted term shall then, and only then, make an end of pain. Thus, Lord, did Makkhali of the cow-pen, when asked what was the immediate advantage in the life of a recluse, expound his theory of purification through transmigration."¹⁰ (Evaṃ vutte bhñate Makkhali-Gosāla maṃ etad avoca : N'atthi mahā-rāja hetu n'atthi paccayo sattānaṃ saṃkilesāya, ahētu-apaccayā sattā saṃkilissanti, N'atthi hetu, n'atthi paccayo sattānaṃ Visuddhiyā, ahētu-apaccayā sattā Visujjhanti. N'atthi attakāre n'atthi para-kāre, n'atthi purisakāre, n'atthi balaṃ n'atthi Viriyaṃ, n'atthi purisa-thāmo n'atthi purisa-parakkamo. Sabbe sattā sabbe paṇā sabbe bhutā sabbe jīvā avasā abalā aviriyaṃ niyati-saṅgati bhāva-pariṇatā chassevā bhijātisu sukha-dukkhaṃ paṭisaṃvedenti. Cuddesa kho paṇ'imaṇi yoni-pamukha-sata sahaṣṣāni saṭṭhiṇca satāni cha ca satāni, pañca ca kammuno satāni pañca ca kammāni tiṇi ca kammāni kamme ca aḍḍha-kamme ca, dvaṭṭhi paṭipadā, dvaṭṭh' antara-kappā, chaḷābhijātiyo aṭṭha purisa-bhūmiyo, ekūna-paññāsa ājī va-sate, ekūna-paññāsa paribbājaka-sate, ekūna-paññāsa nāgāvāsa-sate, viṣe indriya-sate, tiṃse niriya-sate, chaṭṭiṃsa rajo-dhātuyo, satta saññi-gabbhā, satta asaṇṇi gabbhā, satta nigaṇṭhi gabbhā, satta devā, satta mānusa, satta pesācā, satta sarā, satta paṭuvā, satta paṭuvā-satāni, satta papātā, satta papāta-satāni, satta supinā, satta supina-satāni, cullāsīti mahā-kappuno satahaṣṣāni yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass'antaṃ karissanti.).¹¹

Mokkhali Gosāla belonged to the sect of the Acelakas or Naked ones. He was originally a follower of Pārśvanātha, the first Jaina Tirthaṅkara. He gave up his old faith because he, had a firm belief that living beings have only reanimation and not death. He carried a staff of bamboo (maskarin). In the second year of Mahāvīra's career Gosāla received his discipleship. He founded an independent school of thought known as the Ājivika School. He taught the

doctrine of fatalism (niyatisaṅgati-bhāvo) viz., a being's sufferings or happiness does not depend upon any cause or condition. A being is helpless. He cannot help himself even others. He cannot attain perfection (vimutti) by exertion. He can transmigrate from one existence to another, and it is only after repeated existences that he will attain emancipation (suddhi). The existences of a being are unalterably fixed (niyata). In every existence a being is endowed with certain characteristics (Saṅgati-bhāva). This doctrine is called as ahētuka and akiriya-ditthi¹². This doctrine denies Kamma (deed), Kiriya (action) and viriya (energy).¹³

"Dr. Barua says that according to Gosāla, there are infinite gradations of existence, and each type of existence is eternal. The Pali expression for the different types of existence is chalābhijātiyo, which means six types of human beings, the types being distinguished according to the qualities (guṇas).¹⁴ These fatalists, in the opinion of the Buddhists, have no hope of deliverance. Like the followers of other teachers¹⁵, they are liable to evil deeds. They belong to abrahmacariyāvāsas (those who lead impure lives) and are fond of eulogising themselves and disparaging others."¹⁶

Next King Ajātasattu went to Ajita Kesakambalī with the same question. Ajita was an elder contemporary of Buddha. He was an out and out a materialist. According to him a being is composed of the four mahābhūtas (elements), viz., earth, water, air and fire and ākāsa (space). After death the physical body breaks up into small pieces and merges in the four elements, while the indriyas (organs of sense) pass into space (ākāsa).¹⁷ Ajita of the garment of hair said to the king Ajātasattu that, there is no such thing, as alms or sacrifice or offering. There is no fruit, no result of good or evil deeds. There is no such thing as this world or the next. There is no parents, no beings springing into life without them. There are in the world no recluses or Brahmanas who have reached the highest point, who walk perfectly, and who having understood and realised, by themselves alone, both this world and the next, make their wisdom known to others. Ajita taught the doctrine of the Uccedavāda or the doctrine of annihilation.¹⁸ Thus, Lord, Ajita of the garment of hair, asked the immediate advantage in the life of a recluse, expound his theory of annihilation. (Evaṃ vutte bhante ajito Kesa-Kambalī maṃ etad avoca : N'atthi mahā-rāja dinnam n'atthi yittham n'atthi hutam, n'atthi sukata-dukkaṭānam Kammānam phalam vipāko, n'atthi ayam loko n'atthi paraloko, n'atthi mātā n'atthi pitā, n'atthi sattā-opāpatikā, n'atthi loke samaṇa-brāhmaṇā sammaggaṭā sammāpaṭippannā ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedenti. Cātummahābhutiko ayam puriso, yadā kālam karoti paṭhavī paṭhavī-kāyam anupeti anupagacchati, āpo āpo-kāyam anupeti anupagacchati, tejo tejokāyam anupeti anupagacchati, vāyo vāyo-kāyam anupeti anupagacchati, ākāsam indriyā ni saṃkamanti. Āsandipaṇcamā purisā matam ādāya gacchanti, yāva ālāhanā padāni paññāpenti, kāpotakāni aṭṭhīni bhavanti, bhassantā hutiyo. Dattu paññattam yad idam dānam, tesam tuccham musā vilāpo ye keci atthika-



vādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti, na honti param maraṇā ti. Itthaṃ kho me bhante Ajito kesa-kambalī sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno uccheda-vādaṃ vyākāsi).¹⁹

Then one day king Ajātasattu went to Pakudha Kaccyana. He said that, "The following seven things, O king, are neither made nor commanded to be made, neither created nor caused to be created, they are barren (so that nothing is produced out of them), steadfast as a mountain peak, as a pillar firmly fixed. They move not, neither do they vary, they trench not one upon another, nor avail as to ease or pain or both. And what are the seven? The four elements-earth, water, fire and air - and ease and pain, and the soul as a seventh. So there is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only penetrated into the interval between seven elementary substances."²⁰ (Evaṃ vutte bhante Pakudho kaccāyano maṃ etad avoca : Satt'ime mahā-rāja kāyā akaṭṭhā akaṭṭha-vidhā animmitā animmātā vaññhā kūṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti na vipariṇamanti na aññaṃaññaṃ vyābādhenti nālaṃ aññaṃaññaṃ sukkhāya vā dukkhāya vā sukha-dukkhāya vā. katame satta? Paṭhavi-kāyo āpo-kāyo tejo-kāyo vāyo-kāyo sukhe dukkhe jīva-sattame).²¹

Pakudha Kaccāyana was also known as Kakuda Kātyāna a younger contemporary of Pippalāda as given in the Prasnopanīṣad. There he is called Kabandhin. Kakuda means he had a hump on his neck or shoulder. Pakudha was his personal name and Kaccāyana that of his gotta. The Kaccāyana was a brahmin gotta. He was born in a Brahmin family. Buddhaghosa adds²² that Pakudha avoided the use of cold water, using always hot, when this was not available, he did not wash. If he crosses a stream he considers this as a sin, and would make expiation by constructing a mound of earth. This is evidence of the ascetic tendency in his teaching on matters of external conduct. Thus, Lord Pakudha Kaccāyana answered the immediate advantage in the life of a recluse, expound the matter by expounding something else. Then the king disappointed and went away from that place.

Once the king Ajātasattu went to Nigaṇṭha Nātaputta to know the fruits of a recluse. Nigaṇṭha Nātaputta described as a four-fold self-restraints. Cātuyāmasaṃvara, viz., i) to be free from passion and desire; ii) to keep aloof from all kinds of traffic; iii) to get rid of all parigrahas (ideas of possession); and iv) to remain absorbed in knowledge and meditation of self.²³ (Evaṃ vutte bhante Nigaṇṭha Nāta-putto maṃ etad avoca : "Idha Mahārāja nigaṇṭho cātu-yāma-saṃvara saṃvuto hoti. Kathaṃ ca mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti? Idha mahā-rāja nigaṇṭho sabba-vārī-vārito ca hoti, sabba-vārī yuto ca, sabba-vāridhuto ca, sabba vārī phuṭṭho ca. Evaṃ kho mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Yato kho mahā-rāja nigaṇṭho evedaṃ cātu-yāma-saṃvara-saṃvuto hoti, ayaṃ vuccati mahā-rāja nigaṇṭho gatatto ca yatatto ca ṭhitatto cāti. Itthaṃ kho me bhante Nigaṇṭho Nāta putto sandiṭṭhikaṃ

Sāmaññaphalam puṭṭho samāno cātu-yāma-saṃvaram vyākāsi).²⁴ The Nigaṇṭhas laid the utmost emphasis on the doctrine of ahimsā (non-injuring of living beings). In the Majjhima Nikāya (I, 56), it is shown that the Nigaṇṭhas laid more emphasis on physical deeds (Kayadaṇḍa) than on mental (manodaṇḍa), a point of view which is just the opposite of the Buddhists. Buddhist texts mention Nigaṇṭha Nātaputta as a rival of Gotama Buddha. He was the elder and opponent contemporary of Buddha. Nigaṇṭha Nātaputta is the name of Mahāvīra. The name is composed of two separate epithets, Nigaṇṭha and Nataputta. He was nigaṇṭha (nirgrantha) that means unfettered (abandhana). He was outworldly unclothed and inworldly free from all worldly bonds and ties. So his followers were called as Nigaṇṭha-putta and his lay followers were known as Nigaṇṭha-sāvaka. He was also called Nātaputta because he was a scion of the Nāya, Nāta or Jñātr clan of Kṣatriyas. Buddha was called Sākyaputta because he was a scion of Sākya clan, so Mahāvīra was called Nātaputta because he was a scion of the Nāta clan. Thus, Lord, hearing the immediate advantage in the life of a recluse, expound his theory of the fourfold bond, went away politely from there.²⁵

Lastly, one day the king Ajātasattu asked Saṅjaya Belaṭṭhiputta to solve his problem that means the fruits of a recluse. Saṅjaya Belaṭṭhiputta answered that "If you ask me whether there is another world - well, if I thought there were, I would say so. But I do not say so. And I do not think it is thus or thus. And I do not think it is otherwise. And I do not deny it. And I don't there neither is, nor is not, another world. And if you ask me about the beings produced by chance; or whether there is any fruit, any result, of good or bad actions, or whether a man who has won the truth continues, or not, after death to each or any of these questions do I give the same reply."²⁶ (Evaṃ vutte bhante Saṅjayo Belaṭṭhi-putto maṃ etad avoca : "Atthi paro loko ti iti ce taṃ pucchasi, 'atthi paro loko ti iti ce me assa, atthi paro loko ti iti te naṃ vyākareyyaṃ. - Evaṃ pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no Itthaṃ kho me bhante Saṅjayo Belaṭṭhi-putto Sandiṭṭhikaṃ Sāmañña-phalaṃ puṭṭho Samāno vikkhepaṃ vyākāsi.)²⁷

Saṅjaya was an ajñānavādin, i.e. an agnostic or sceptic. He refuses to give a definite answer to questions dealing with ultimate problems. He is criticised as an Amarāvikkhepikā but not as an Akiriyavādin. He was an eminent religious mendicant and founder of a religious order. He was the teacher of Sāriputta and Maggallāna.

At last king Ajātasattu understood that he did not get a correct answer. So the king asked the same question to the Lord for getting correct answer. Then Lord Buddha replied the fruits of a recluse one after another.

Buddha answered the king in the form of a counter-question. The king Ajātasattu confessed that he would treat a person who joined the Order as one worthy of honour and respect. The Buddha showed the advantages of the life of a recluse not necessarily of a follower of his own. This sutta sets forth the advantages the early Buddhists held to be the likely results of joining, from whatever motive, such an order as their own. It also contains a list of advantages of a recluse life.

Even a slave or servant after becoming a recluse is treated as a person worthy of honour and respect. It is the first advantage derived from the recluse life.

“Idaṃ kho te mahā-rāja mayā paṭhamam diṭṭh’ eva dhamme Sandiṭṭhikaṃ Sāmañña-phalaṃ paññattam ti.”²⁸

A rich householder, who enters the Order, is respected by all, even by the king. It is also next type of advantage of the life of a recluse.

A householder after adopting the recluse life observes the moral precepts (sīlas) entirely. It is also next type of advantage of the life of a recluse.

A householder meditates on the four stages of ‘Jhāna’. Even in the first stage of meditation there are five factors to be noted Vitakka, Vicāra, pīti, sukha and cittaśaekaggatā that leads to paṭipadā visuddhi or removal of the hindrances. In the second stage of meditation there is cessation of Vitakka and Vicāra which are matters of the first Jhāna. Being free from Vitakka and Vicāra there appears in a person inward calmness and concentration of thoughts on one object. In the third stage of Jhāna a recluse becomes upekkhako, satimā and sukhavihari. In the fourth stage of meditation his mind is free from physical pain or happiness (Sukhassa ca pahānā dukkhassa ca pahānā). Attainment of four stages of meditation (Jhāna) are advantages of the life of a recluse.

With his heart thus serene, made pure, translucent cultured, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to that insight that comes from knowledge. He grasps the fact : “This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution and disintegration; and therein is this consciousness of mine, too bound up, on that does it depend. If there were a Veluriya gem, bright, of the purest water, with eight facets, excellently cut, clear, translucent, without a flaw, excellent in every way. And through it a string, blue or orange-coloured or red, or white or yellow should be threaded.”²⁹ “Seyyathā pi mahā-rāja maṇi Veluriyo subho jātimā aṭṭhaṇso suparikamma-kato accho Vipassanno anāvilo sabbākāra-sampanno, tatra suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ-vā-odātaṃ vā pañḍu suttam vā.”³⁰ If a man, who had eyes to see, were to take it into his hand, he would clearly perceive how the one is bound up with the other. This is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act firm and imperturbable, he applied and bends down his mind to the calling up of a mental image. He calls up from this body another body, having form, made of mind, having all (his own body's) limbs and parts, not deprived of any organ. If a man were to pull out a reed from its sheath. He would know : "This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth. And similarly were he to take a snake out of its slough or draw a sword from its scabbard. This is an immediate fruit of the life of a recluse, visible in this life, and higher and sweeter than the last."

When his mind is thus concentrated he applies and bends down his mind to the modes of the Wondrous Gift. He enjoys the Wondrous Gift in its various modes. He bends down his mind to the acquisition of the supernormal powers. He acquires the supernormal powers in its various modes : Being one he becomes many, or being many he becomes one again, he becomes visible or invisible, he goes feeling no obstruction to the further side of a wall or rampart or hill, if through air, he penetrates up and down through solid ground, as if through water, he walks on water, without breaking through it, as if on the solid ground, he travels crosslegged in the sky; like the birds on wing, even the Moon and the sun, so potent, so mighty though they be, does he touch and feel with his hand he reaches in the body even up to the heaven of Brahmā. These are ten kinds of iddhi. This is the advantage of the life of a recluse³¹. (Sāmaññaphala). (So aneka-vihitaṃ iddhi-vidhaṃ paccanubhoti - eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuḍḍaṃ tiro-pākāraṃ tiro-pabbataṃ asajjamaṇo gacchati seyyathā pi ākāse, paṭhaviyā pi ummujja nimmujaṃ karoti sayyathā pi udaye, udaye pi abhiijamaṇo gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakunā, ime pi candima-suriye evaṃ mahiddhike evaṃ mahānubhāve paṇinā parimasati parimajjati, yāva Brahmālokaṃ pi kāyena va samvatteti)."³²

He then obtains Divine ears (Dibbāya sota dhātuyā). As if a man were on the high road and were to hear the sound of a kettledrum (bherisadda) or the sound of a chank horns (mudiṅga) and small drums (deṇḍima) he would know these correctly. Similarly a recluse can understand with his divine ears various sounds. This is the one advantage of the life of a recluse, visible in this life.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of others' thoughts (ceto-pariyañāna). He knows a passionate mind (Sa-rāgaṃ) as passionate and the calm mind as calm (vīta rāgaṃ vā cittaṃ vīta rāgaṃ), the angry mind as angry (Sa-dosaṃ vā cittaṃ sa-dosaṃ), the peaceful mind as peaceful (vīta dosaṃ vā cittaṃ vīta-dosaṃ), the dull mind as dull (Sa mohaṃ vā cittaṃ sa mohaṃ), the alert mind as alert (Vīta-mohaṃ vā cittaṃ vīta mohaṃ. . .), the attentive mind as attentive (Samkhittaṃ vā cittaṃ samkhittaṃ) the restless mind as restless (vikkhittaṃ vā cittaṃ vikkhittaṃ. . .). The broad mind as broad (mahaggataṃ vā cittaṃ mahaggataṃ. . .),

the narrow mind as narrow (amahaggataṃ vā cittaṃ amahaggataṃ. . .), the mean mind as mean (sa-uttaraṃ vā cittaṃ sauttaraṃ. . .), the lofty mind as lofty (anuttaraṃ vā cittaṃ anuttaraṃ. . .), the sted-fast mind as sted-fast (samāhitaṃ vā cittaṃ samāhitaṃ), the wavering mind becomes as wavering (asamāhitaṃ vā cittaṃ asamāhitaṃ. . .), the free mind as free (vimuttaṃ vā cittaṃ vimuttaṃ) and the enslaved mind as enslaved (avimuttaṃ vā cittaṃ avimuttaṃ). Thus he knows every condition of mind. It is also one advantage of the life of a recluse, visible in this world.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of the memory of his previous existence. He recalls to mind his previous births with all details. He recalls one birth, or two or three or four or five births, or ten or twenty or thirty or forty or fifty or a hundred or a thousand or a hundred thousand births, through many an aeon of dissolution many an aeon of evolution, many an aeon of both dissolution and evolution. (So aneka-vihitaṃ pubbe nivāsaṃ anussarati-seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatim pi jātiyo timsam pi jātiyo cattarīsam pi jātiyo paññāsam pi jātiyo jāti-satam pi jāti-sahassam pi jāti-sata sahassam pi aneke pi samvatta-kappe aneke pi vivaṭṭa-kappe aneke pi samvatta-vivaṭṭa-kappe).³³ This is his Pubbenivāsānussati ñāna. It is also an advantage of the life of a recluse.

“With his heart thus serene, he directs and bends down his mind to the knowledge of the fall and rise of beings. With the pure Heavenly Eye (dibbena cakkhunā), surpassing that of men, he sees beings as they pass away from one form of existence and take shape in another, he recognises the mean and the noble, the well favoured (suvanne) and the ill favoured (dubbanne) the happy (sugate) and the wretched (duggate) passing away according to their deeds (Kammupage satte).”³⁴ This is an immediate advantage of the life of a recluse, visible in this world, and higher and sweeter than the last.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of the destruction of sins (āsava). He knows as it really is “This is pain”, “This is the origin of pain.” “This is the cessation of pain.” This is the path that leads to the cessation of pain.” He knows : “These are Āsavas”. This is the origin of the Āsava (āsava samudayo). This is the cessation of Āsava (Āsava nirodha). This is the path that leads to the cessation of the Āsava (Āsava nirodhagāminī paṭipadā). And thus knowing and seeing his heart is set free from sins, ignorance (avijjāsavā pi cittaṃ vimuccati). There arises in him the knowledge of his emancipation (Vimuttasmiṃ vimuttaṃ), and he knows “Rebirth has been destroyed”. The higher life has been fulfilled, what had to be done has been accomplished. After this present life there will be no beyond. This is an immediate fruit of the life of a recluse, visible in this world and higher and sweeter than the last. It is the last and best advantage of the life of a recluse, visible in this world, that is higher and sweeter than this.

And when he had thus spoken, Ajātasattu the king said to the Blessed One: “Most excellent, Lord most excellent! Just as if a man were to set up that which

has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms just even so, Lord has the truth been made known to me, in many a figure, by the Blessed one. And now I betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Orders. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in them. Sin has overcome me, Lord, weak and foolish and wrong that I am, in that, for the sake of sovereignty, I put to death my father, that righteous man, that righteous king : May the Blessed One accept it of me, Lord, that do so acknowledge it as a sin, to the end that in future I may restrain myself."³⁵ (Evaṃ vutte rājā Māgadho Ajātasattu Vedchi-putto Bhagavantam etad avoca : "Abhikkantaṃ bhante, Abhikkantaṃ bhante. Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhaṃ vā maggaṃ ācikkheyya andhakāre vā tela-pajjotaṃ dhāreyya: cakkhumanto rūpānī dakkhintīti, evaṃ eva Bhagavatā aneka pariyāyena dhammo pakāsito. So ahaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhu Saṃghaṃ ca upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ. Accayo maṃ bhante accagamā yathā-bālaṃ yathā-mūlhaṃ yathā-akusalaṃ, so 'haṃ pitaraṃ dhammikaṃ dhamma-rājānaṃ issariyassa kāraṇā jīvitā voropesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhā tu āyatīṃ saṃvaraṃ āpajjatīti).³⁶

The Blessed One told to the king Ajātasattu that 'whosoever looks upon his fault as a fault, and rightfully confesses it, shall attain to self-restraint in future.' Then the king Ajātasattu was pleased and delighted with the words of the Blessed One, the king accepted the lay-discipleship of the Buddha, arose from his seat and bowed to the Blessed One and departed. Then the Blessed One told to the monks that, if the king did not put his father to death, that righteous man, and righteous king, would the clear and spotless eye (dhamma-cakkhuṃ)³⁷ for the truth have arisen in him, even as he sat there. (Vuddhi h'esa mahā-rāja ariyassa Vinaye, yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatīṃ saṃvaraṃ āpajjatīti).³⁸ Hearing the words of the Blessed One the brethren were pleased and delighted.

Thus Ajātasattu was converted to the Buddhist faith and made a considerable progress in his spiritual insight but due to his great sin of killing his father he failed to attain even the first stage of sanctification. The Sāmaññaphala Sutta creates a psychological situation in the garb of a historical narrative. It represents all of the six heretical teachers who could be interviewed by the king Ajātasattu. This sutta was plagiarised later on in the Milindapañha. This sutta also puts forth Buddha's justification for the Vinaya, the practical rules of the canon law by which life in the Order is regulated.

References

1. Dīgha Nikāya, P.T.S. Vol. I, p. 59.
2. Dialogues of the Buddha, Rhys Davids, p. 66.

3. *Dīgha Nikāya*, P.T.S., Vol. I, p. 47.
4. *Dialogues of the Buddha*, Rhys Davids, p. 69-70.
5. *Dialogues of the Buddha*, Rhys Davids, p. 69-70.
6. *Dīgha Nikāya*, P.T.S., Vol. I, p. 52-53.
7. Cf. Keith, *Sāṃkhya System* (Heritage of India Series), p. 33.
8. *Majjhima*, I, p. 404.
9. *Early Monastic Buddhism*, N. Dutt., Vol. I, p. 35-36.
10. *Dialogues of the Buddha*, Rhys Davids, p. 71-73.
11. *Dīgha Nikāya*, P.T.S. Vol. I, p. 53-54.
12. *Majjhima Nikāya*, I, p. 409; cf. II, p. 121.
13. *Anguttara Nikāya*, I, p. 287.
14. i) *Kaṇhābhijāti* : Bird catchers, hunters, fisherman, etc.
 ii) *Nilābhijāti* : Recluses who take to rigorous ascetic practices including the *Sākyaputtiya Sumanas*.
 iii) *Lohitābhijāti* : Niganthas who wear one piece of cloth.
 iv) *Haliddābhijāti* : Lay-devotees of Aśvakas including *Ājīvikasāvakas*.
 v) *Sukkābhijāti* : *Ājīvika* ascetics like Nanda, Vaccha, Saṅkicca. In the *Majjhima* I, p. 238, these ascetics are said to be engaged in *Kāyabhāvanā* and not *cittabhāvanā*.
 vi) *Paramasukkābhijāti* : *Ājīvika* saints, See *Sumaṅgalavilāsinī*, I, p. 162, *Anguttara*, III, p. 121.
15. *Majjhima Nikāya*, I, p.401-2. See also I, p. 483
16. *Majjhima Nikāya*, I, p. 524, *Early Monastic Buddhism*, N. Dutt, Vol. I, p. 37.
17. *Ibid*, I, p. 515.
18. *Dialogues of the Buddha*, 73-74.
19. *Dīgha Nikāya*, P.T.S., Vol. I, p. 55.
20. *Dialogues of the Buddha*, Rhys Davids, p. 74.
21. *Dīgha Nikāya*, P.T.S., Vol. I, p. 56.
22. *Dhammapadaṭṭhakathā*, I, 144.
23. B. C. Law, *Mahāvīra*, p. 14.
24. *Dīgha Nikāya*, P.T.S., Vol. I, p. 57-58.
25. *Facets of Early Buddhism* - Bela Bhattacharyya, p. 54-61.
26. *Dialogues of the Buddha*, Rhys Davids, p. 75.
27. *Dīgha Nikāya*, P.T.S., Vol. I, p. 58-59.
28. *Dīgha Nikāya*, P.T.S., Vol. I, p. 61.
29. *Dialogues of the Buddha*, Rhys Davids, p. 87.
30. *Dīgha Nikāya*, P.T.S., Vol. I, p. 76.
31. *Dialogues of the Buddha*, Rhys Davids, p. 88-89.
32. *Dīgha Nikāya*, P.T.S., Vol. I, p. 78-79.
33. *Dīgha Nikāya*, P.T.S., Vol. I, p. 82.
34. *Dialogues of the Buddha*, Rhys Davids, p. 91.
35. *Dialogues of the Buddha*, Rhys Davids, p. 94.
36. *Dīgha Nikāya*, P.T.S., Vol. I, p. 85.
37. *Dialogues of the Buddha*, Rhys Davids, p. 86.
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NĀGĀRJUNA AND HIS EXAMINATION OF THE THEORY OF RELATIVITY

Dr. Sukomal Chaudhuri

In the post-Asokan period, when Buddhism faced a severe blow from the Brahmanical society and when Buddhism was on the verge of total extinction in the land of its origin, many Buddhist philosophers came forward to save Buddhism from its utter ruin. Nāgārjuna (C. 150-250 A. D.) was one of them who had been an worthy successor of Aśvaghōṣa and others. By his unparalleled erudition and scholarship he not only saved Buddhism from its extinction, but placed Buddhism on a solid foundation of peerless glory. As a founder of Mādhyamika or Śūnyatā as well as a great exponent of dialectics, Nāgārjuna has become immortal in the history. But most unfortunately, we have lost all about his life and career, and most of his works also are lost in original. Only their Tibetan and Chinese translations are extant somehow.

With the pace of time, natural calamities and religious, social and political turmoils India is now utterly ruined and devastated. There was a time when India liberally distributed its wealth of culture and civilisation to all of the world, now she herself is a beggar. From the corners of the world now she has to collect materials to find out its lost history of glory and achievements. We are very much grateful to the world-renowned travellers and historians like Yuan Chwang, Fa-hien, I-tsing, Bu-ston, Tāranātha and others from the writings and itineraries of whom we have to recollect the history of ancient India.

Whatever we have learnt of Nāgārjuna and his works is also from the Tibetan and Chinese materials. Although the two materials are not unanimous, still we have no other alternative but to carefully utilise them. Anyway what we learn from the biography of Nāgārjuna translated into Chinese by Kumārajīva in about 405 A.D., Nāgārjuna was born in Vidarbha (now Berar) of South India in a famous Brahmin family. As he was born in a Brahmin family he had to study the Vedas and other important branches of Brahmanical learning. It is said that Nāgārjuna mastered the art of magic also. With the help of that art he could vanish himself. It is learnt that oneday he, accompanied by his three friends, entered the palace and misbehaved with the ladies of the harem. Atonce Nāgārjuna's three friends were caught redhanded and they were punished to death immediately, but Nāgārjuna escaped with the help of his magical power. But after the incidence, he was so morose that he gave up husehold life and became a monk in Buddhist Order. After that within three months he studied the entire Tripiṭaka. But he was not satisfied with the interpretations of the teachings (underlying the Tripiṭaka) made by the

Buddhist teachers of his time. At last he went to the Himalayas and received Mahāyāna Sūtra from an old monk living in the Himalayas. Thereafter he spent his whole life in South India and propagated Buddhism.

From the Tibetan sources we come to learn that in his childhood Nāgārjuna was called Pal-den (meaning Śrīmān in Sanskrit). When he was born the astrologers forecast that the child will live only for seven days. As a remedy, the fortunetellers asked his parents to feed one hundred brāhmaṇas day-and-night. The parents did according to the instruction, as a result of which the span of his life increased upto seven years. Before the boy completed his seven years, he was sent to Nalanda with a hope that he might live long coming in contact with saintly teachers of Nalanda. In Nalanda University, the boy was placed under the guidance of the famous teacher Saraha or Rāhulabhadra who instructed the boy to meditate upon the Lord Amitāyuh or Amitābha. By this meditation Nāgārjuna was blessed with longevity. At the age of seven he was converted as a novice (with yellow robes) by Āchārya Rāhula and he started to study Sarvāstivāda doctrine. Within a short time he mastered the Sarvāstivāda doctrine. Then his teacher gave him instruction on the Kālacakra-Tantra. At the age of 19 he was given higher ordination as Bhikṣu by his teacher Rāhula. Then he got his new name as 'Ge-long Pal-den' (Bhikṣu Śrīmān). After that he studied the other Tantras like Mahāmāyūrī, Kurukullā, and the like. He also mastered the art of magic. It is said that once there was a great famine in Nalanda. Finding no other alternative to save the inhabitants of Nalanda he, with the help of his magical power, went down the sea-bed and collected one touchstone. With that touchstone he made a huge collection of gold, and with that gold he procured foodstuff from the distant provinces. Thus he could save the life of the people of Nalanda.

Nāgārjuna was also famous as a Preacher of the Norm (=Dharmakathika). It is said that once two daughters of Takṣaka, the serpent-king, were moved by his preaching and they requested him to go to the Nāgaloka. With the help of his magical power Nāgārjuna went to the Nāgaloka and discovered the Satasahasrikā Prajñāpāramitā Sūtra and many other Dhāraṇīs. Thus by subduing the Nāgas he collected the precious Buddhist Sūtras. So he was called Nāgārjuna (=like Arjuna, the great hero of the Mahābhārata, among the Nāgas). These apart, from Hayaghoṣa Tantrarāja, he received 'Tārātantra' and from Dhanyakaṭaka Mahāvihāra of Orissa he collected Mahākālatantra, Kurukullā-tantra and other Tantras. According to tradition, by his touchstone which he procured from the sea-bed, he accumulated a huge quantity of gold with the help of which he built many Buddhist temples at Dhanyakaṭaka, Gayā, Śrāvastī, Puṇḍravardhana and in some other places.

It is however confusing if the same Nāgārjuna was a philosopher, alchemist, Tantrāchārya and magician. Scholars like Max Walleser deny the existence of any historical Nāgārjuna. Yuan Chwang, however, said that Nāgārjuna was a

historical person and the philosopher Nāgārjuna and the alchemist Nāgārjuna had been the one and the same person.

There is controversy regarding the date of Nāgārjuna too. According to some he lived only for 60 years and after death he was born in Sukhāvātī heaven. According to others he lived for 100 years, while others are of opinion that he lived for 300 years, 500 years and 600 years (which is quite absurd). Keith and Kern are of opinion that Nāgārjuna's time cannot go beyond 200 A.D. According to Eliot, Nāgārjuna came after Aśvaghōṣa during 125 to 200 A.D. and in all likelihood he lived for 300 years. Eliot writes : "A legend which makes him live for 300 years is not without significance, for he represents a movement and a school as much as a personality and if he taught in the 2nd century A.D. he cannot have been the *founder* of Mahāyānism." Winternitz is of opinion that Nāgārjuna appeared in the 2nd century A.D. According to E.J. Thomas, Nāgārjuna appeared in the 2nd half of the 2nd century A.D. But S. Beal holds a different opinion. According to him Nāgārjuna was a contemporary of Aśvaghōṣa i.e. he appeared in the 1st century A.D.

Whatever might be the case, it is sure that Nāgārjuna appeared after Aśvaghōṣa and he earned proficiency in almost all lores of Buddhist scriptures. By his extraordinary merit and dynamic personality he could convert many learned scholars of his time to his own faith i.e. Buddhism. According to tradition, to a certain king Bhojabhadra of South India, who had been a staunch supporter of Brahmanism Nāgārjuna preached for seven years and ultimately converted the king to Buddhism. It is said that with Bhojabhadra hundreds of Brahmanical teachers also were converted to Buddhism. In this way he not only propagated Buddhism in South India, in North India also he preached Buddhism. There are evidences that he preached Buddhism in Gaya, Nalanda, Sravasti and also in the territories of Kashmir and Gandhara. In Kashmir he was worshipped as the Bodhisattva par excellence. It is said that he stayed at Śrī parvata (now Śrīśailam) for about 171 years and he attained his Nirvāṇa also at Śrīparvata.

Yuan Chwang (=Hiuen Tsang) has rightly remarked that Nāgārjuna was one of the four Suns which illumined the world, other three being Aśvaghōṣa, Āryadeva and Kumāralabdha (=Kumāralāta). Indeed as a philosopher, dialectician and as an expounder of the Buddha's subtle philosophical doctrines, Nāgārjuna has no match in the history of Indian philosophy. He appeared at the right moment and at the right place in Buddhist history to provide necessary corrective measures to Buddhist philosophical analysis of MAN's nature and thereby initiated a new movement within the Mahāyāna tradition. Nāgārjuna, however, did not appear out of a vacuum but rather that he came after a long period of Buddhist activity in India proper. At least six to seven centuries have transpired between the historical Buddha (6th century B.C.) and Nāgārjuna (C. 150-250 A.D.), a time in which Buddhists actively explored, criticised and

propagated the Buddhist Truth. This is the period which produced the eighteen contending schools of the Ābhidharmika system and also the time which saw the germs of the break in the interpretation of the nature of the *summum bonum* (i.e. Nirvāna) between the Hīnayāna and Mahāyāna traditions.

Contributions of Nāgārjuna

The Tibetans ascribe 122 books to Nāgārjuna, but only 15 are regarded as the authentic ones. In Chinese translation, however, only 20 treatises are available which are ascribed to Nāgārjuna. Of these, 18 are mentioned by B.Nanjio in his Catalogue as Nāgārjuna's compositions.

Anyway, we are giving here an idea of some of the important works of Nāgārjuna :

1) Mūlamadhyamaka-kārikā (or Madhyamaka-S'āstra) - This is the most authentic treatise of the Mādhyamika school. In its importance and utility, it can be compared with the Brahmasūtra or Nyāyasūtrāvalī. Nāgārjuna himself wrote a commentary on the "Kārikā" (i.e. Mūlamadhyamaka-kārikā) named "Akutobhaya". Acharya Chandrakirti wrote his "Prasannapadā" commentary on the "Kārikā". The Mūlamadhyamaka-Kārikā consists of 400 Kārikās in 27 chapters. The name of the first chapter is "Pratyaya-parīkṣā (Examination of Relation condition), while the name of the last chapter is "Dṛṣṭi-parīkṣā" (Examination of dogmatic views). In the 27 chapters Nāgārjuna practically expounded most of the philosophical points propagated by the Buddha. Actually, during his time the doctrines of the Buddha were not properly interpreted, as a result of which the Brahmanical exponents utilised the opportune moment and criticised the Buddhist views. Nāgārjuna, therefore, came forward and refuted severely the arguments of the opponents. By composing several philosophical and logical treatises Nāgārjuna criticised the Brahmanical viewpoints put forward against Buddhism, refuted them and thus placed the doctrines of the Buddha on a solid foundation. For this reason Nāgārjuna was worshipped as the "Second Buddha" or the "Second Founder of Buddhism".

In his KĀRIKĀ Nāgārjuna establishes the Madhyamaka doctrine.

That the absolute truth is but a negativism or doctrine of vacuity (S'ūnyatā) has found proper expression in the Nāgārjuna's KĀRIKĀ. The Madhyamaka system which is taught by Nāgārjuna derives its name "The Middle Doctrine" from the fact that it declares nothing either positive or negative, but merely relativity. The KĀRIKĀ begins with the famous eight negations, but it is here expressly stated that they mean the same thing as the doctrine of causally dependent origination (=Pratītya-samutpāda) : "No passing away and no origination, no destruction and no everlasting continuance, no unity and no multiplicity, no coming and no going."

Anirodham anutpādam anucchedam asās'vatam/
anekārtham anānārtham anāgamam anirgamam//

But if everything is "empty", and there is neither origination nor passing away, then there can also be no "four noble truths", nor fruit of good and evil deeds. No Buddha, no Dharma (=doctrine) and no Saṅgha (=monastic community). Thus the entire doctrine of Buddha will collapse into nothingness (=sūnyatā). Nāgārjuna replies that the Buddha's doctrine rests on two truths, one conventional truth (=samvṛtisatya), in which the deeper meaning remains hidden, and the other truth in the highest sense (=paramārthasatya). He who does not know the distinction between these truths, does not understand the profound substance of the Buddha-doctrine. The highest truth can be taught only when based on the truth of everyday-life, and without the understanding of the highest truth, it is not possible to understand Nirvāṇa. For example, movement is impossible; he who has gone is not going, nor is he who will go; while the goer does not go, since that would need two forms of action, one to give him the style of goer, and one to be attributed to him in saying that he goes. The goer does not stand, but neither does the non-goer, since he is *vi termini* not connected with going, and he who stands is connected negatively with going. Every conceivable relation yields to such dialectic; subject and object; actor and action; fire and fuel; existence and non-existence; extension or matter; sensation and perception; origination, duration and disappearance; unity and plurality; whole and part; time; the aggregates; the six elements; the dispositions; the senses; as well as all the deepest doctrines of Buddhism, including misery, the Tathāgata, the noble truths, the chain of causation, bondage, and release itself, prove incapable of sustaining the searching examination or *reduction ad absurdum* (prasaṅga) which establishes that they (i) neither exist of themselves, (ii) nor by others, (iii) nor by both, (iv) nor by neither.

"Na svato nāpi parato na dvābhyām nāpyahetutah/
utpannā jātu vidyante bhāvāḥ kvacana kecana//"

It follows, therefore, that we cannot really make any affirmation regarding anything; all is merely appearance, the result of ignorance of the truth. Absolute reality does not fall within the domain of the intellect (=buddhi), for that moves in the realm of relativity and error. Nāgārjuna denies consistently that he has any thesis of his own, for to uphold one would be wholly erroneous; the truth is silence, which is neither affirmation nor negation, for negation in itself is essentially positive in implying a reality. He, therefore, confines himself to reducing every positive assertion to absurdity, thus showing that the intellect (=buddhi) condemns itself as inadequate just as it finds hopeless antinomies in the world of experience.

From the above discussion it is clear that Nāgārjuna's original contribution was the *dialectic* that he evolved. The mysterious silence of the Buddha on the most fundamental questions of Metaphysics led him to probe into the

reason of that silence. The dialectic was born through a searching inquiry into this silence of the Buddha. There are 14 questions which the Buddha declared to be *avyākṛta* (=Pali *avyākata*) i.e. inexpressible. As expressed in the Pali Nikāyas, Candrakīrti enumerates them in his commentary on Nāgārjuna's "Kārikā". He begins by saying : "*Iha caturdaśa avyākṛta-vastūni bhagavatā nirdiṣṭāni*" (The Lord announced 14 things to be inexpressible). They are as follows :

- 1) Whether the world is (a) eternal, (b) or not, (c) or both, (d) or neither.
- 2) Whether the world is (a) finite, (b) infinite, (c) both or (d) neither.
- 3) Whether the Tathāgata (a) exists after death, (b) or does not exist, (c) or both, (d) or neither.
- 4) Whether the soul is identical with the body or different from it.

From the above it will be seen that there are 4 alternatives in the first 3 sets of questions. There could be 4 alternatives in the 4th set too. These four alternatives formed the basis of *Catuṣkoṭi* or *tetra-lemma* of Nāgārjuna's dialectic. In each there is (i) a positive thesis (=asti), opposed by (ii) a negative (=nāsti) counter-thesis. These two are the basic alternatives; (iii) they are conjunctively affirmed to form the third alternative (=tad ubhaya), and (iv) disjunctively denied to form the fourth (= tad ubhayor vinirmukta). Nāgārjuna had before him the structure of these questions and Buddha's silence, refusing to give any categorical answer to such fundamental questions. Buddha used to say that he neither believed in Śāśvata-vāda (an absolute affirmation), nor in Uccēda-vāda (an absolute negation). His position was one of Madhyamapratipadā, Pali Majjhima-paṭipadā (literally, the middle path). Nāgārjuna deeply pondered over this attitude of the Buddha, and came to the conclusion that the reason of Buddha's silence in regard to such questions was that *Reality was transcendent to intellect* (=buddhi). The four alternatives were already formulated by the Buddha. Nāgārjuna's originality consisted in drawing out by the application of rigorous logic, the implications of each alternative, drawing Reason in a *cul-de-sac* and thus preparing the mind for taking a right-about-turn (parāvṛtti) towards Prajñā.

2) - 3) - *Yuktiṣaṣṭikā* and *Śūnyatā-saptati* : These are the two shorter works by Nāgārjuna in which he has expounded the doctrine of Śūnyatā in more concise form.

4) *Pratītyasamutpāda-Hṛdaya* : It is also a very shorter work of seven Āryā stanzas in which Nāgārjuna explained the secret of the causally dependent origination.

5) *Mahāyāna-Vimśaka* : It is a short philosophical treatise by Nāgārjuna in which he taught that so far as the "Absolute Truth" is concerned there is neither Saṃsāra nor Nirvāṇa. Everything is mere illusion and dream.

6) *Vigrahavyāvartanī* : This is a work on logic which has been frequently quoted by Candrakīrti. In this treatise Nāgārjuna has refuted the possible arguments of the opponents against his Sūnyatā-doctrine. Here he has quoted some Kārikās from his Mūlamadhyamaka-kārikā. To have a clear idea about the Mādhyamika philosophy this book is indispensable.

7) *Dharmasaṃgraha* : This is also ascribed to Nāgārjuna. But it is doubtful if Nāgārjuna himself has composed the treatise. This is a short and useful glossary of Buddhist technical terms. In its Chinese version the name of the author is not mentioned.

8) *Suḥrillekha* : "Letter to a friend" : This letter was addressed to Nāgārjuna's friend Gautamiputra Yaśāśrī, a Sātavāhana king of Andhra dynasty. It consists of 123 Ślokas. It contains some ethical teachings of the Buddha found in the Pali Dhammapada and similar other Pali texts.

9) *Prajñāpāramitā-sūtra-śāstra* : This is a commentary written by Nāgārjuna on the *Prajñāpāramitā-sūtra*. In this commentary Nāgārjuna gives an idea of the Rūpakāya and Dharmakāya of the Buddha. He, however, did not mention about the Buddha's Sambhogakāya.

10) *Daśabhūmi-Vibhāṣā-śāstra* : This is also a commentary written by Nāgārjuna on *Daśabhūmi-Vibhāṣā*. According to Mahāyāna, when *Bodhicitta* arises in the mind of a Yogin, he becomes a *Bodhisattva*. After that he has to cross 10 Bhūmis or stages for the further development of his *Bodhicitta*. The Bhūmis are as follows : Pramuditā, Vimalā, Prabhākārī, Arciṣmatī, Sudurjayā, Abhimukhī, Duraṅgamā, Acalā, Sādhumatī and Dharmameghā. When the adept crosses the 10th Bhūmi i.e. Dharmameghā he becomes the Enlightened One, the Buddha.

Nāgārjuna, however, did not write his commentary on the entire *Daśabhūmi-Vibhāṣā*, but he commented upon only the first two Bhūmis only.

11) *Ekaśloka-śāstra* : It is a short treatise. This is available only in Chinese. In this treatise Nāgārjuna sets out to prove that true existence (=svabhāva) is non-existence (=abhāva).

12) *Catuḥstava* : It has been composed in Anuṣṭup metre. It deals with 4 stavas or hymns, viz. Nairopamyā, Lokāṭīta, Cittavajra and Paramārtha Stava. G. Tucci edited only two Stavas, while Prabhubhai Patel translated the entire Tibetan translation into Sanskrit.

Some other short treatises are also ascribed to Nāgārjuna, viz. *Ratnāvalī*, *Prajñādaṇḍa*, *Sūtrasamuccaya*, *Vaidalya-sūtra*, *Bhavasamkrānti-sūtra*, *Prāṇyamūla-śāstra-ṭīkā*, and the like.

Nāgārjuna's Examination of The Principle of Relativity (Pratyayaparīkṣā)

In his *Mūlamadhyamaka-kārikā*, Nāgārjuna attempts to examine the Principle of Relativity (=pratyayaparīkṣā). According to him, Buddha has proclaimed the monistic Principle of Relativity (=pratitya-samutpāda-sūnyatā-antadvaya-rahitatva), the principle that nothing in the Universe can disappear, nor can anything new arise, nothing has an end, there is no everlasting continuance, there is no unity and no multiplicity, there is no coming and no going, etc. etc. That is everything is relative. So Nāgārjuna's interpretation of Pratitya-samutpāda conveys the idea of a manifestation of separate entities as relative to their cause and condition (=hetu-pratyaya-apekṣa). He, however, agrees with his predecessors that entities cannot arise out of themselves, nor from others, nor out of both sources, nor by neither (i.e. everything exists at random without any causal link at all). - (Kārikā I/1)

The Buddha has specified that existing things have causes producing them and that these causes are substantially different from the thing produced. Only four can be the conditions of everything produced, viz. its cause (Hetu), its object (ālambana), its foregoing moment (anantaram) and its most decisive factor (adhipati pratyaya).

According to Nāgārjuna, in these relational conditions the self-nature of the entities cannot exist. From the non-existence of self-nature (=svabhāva), other nature too cannot exist. Again, the functional force (=kriyā) does not inhere relational conditions, nor does it not inhere them. The relational conditions (=pratyaya) *vice versa* do not inhere the functional force, nor do they not inhere it. Nāgārjuna states that this co-ordinational theory of causation is also wrong. For, nothing can be produced out of its non-causes, e.g. oil cannot be pressed out of sand-corns. He says : Relational condition does not validly belong to either being or non-being. If it belongs to being, for what use is it? And if to non-being, for whose use is it? Indeed being (=sat) is not produced because it exists already. Neither is non-being (=asat), since it does not exist. Nor being-non-being (=sad asat), since such mutually contradicting characteristics cannot exist in one thing. Consequently, the argument that causes must exist because their essence (or function) which has been defined does not hold good in the present case.

Nāgārjuna now proceeds to deny the second condition i.e. Ālambana-pratyaya that every mental phenomena has an objective counterpart upon which it is intent. He says : It is said that a true factor of experience does not have an appropriating or objectively extending relational condition. If it does not exist, then again wherein is this type of relational condition (=ālambana-pratyaya).

But the question is as to how are we to understand the Scriptural evidence that mind and mental phenomena must have an object? The question is trivial. Yes, they have an object, if the rule be considered from the empirical standpoint of contingent reality, not from the transcendental standpoint of absolute reality.

Nāgārjuna next proceeds to undo the notion of an immediately preceding moment of a chain of homogeneous momentary existences (anantara-pratyaya) which by the Hinayanist is rockoned as a special condition. He says :

“annutpannesm dharmesu nirodho nopapadyate/

nānantaramato yuktam niruddhe pratyayaś ca kaḥ//”

If separate elements do not exist, nor is it possible for them to disappear. There is no moment which immediately precedes. And if it disappears, how can it be a cause? It remains the same as before.

Nāgārjuna now goes on to deny the existence of a predominant condition (=adhipati pratyaya) and says : If entities are relative, they have no real existence. The formula “this being, that appears” then loses every meaning.

The Hīnayānists make the following objection. After having observed that a piece of cloth is produced out of threads, we conclude that the existence of threads etc. is a necessary condition for the existence of a piece of cloth. Nāgārjuna says :

“Neither singly in any one of these conditions,
Nor together in all of them
Does the supposed result reside.
Now can you out of them extract,
What in them never did exist?”

For example the cloth, indeed, does not exist neither in the threads, nor in the weaver’s brush, nor in his loom, nor in the shuttle, nor in the pins or other causes taken singly. We do not perceive in them any cloth. Moreover from a plurality of causes a plurality of effects would be expected. And since the cloth does not exist in any one of its parts taken singly, it neither does exist in all of them, in the threads etc., taken together.

Now, then, if non-entity arises from these relational conditions, why is it not possible that the effect (i.e. arisen entity) cannot arise from non-relational condition? Nāgārjuna says further as follows :

“You maintain that there is a possessive relation between a result and its causes, i.e. that the result is simply a modification of its causes. This is wrong, because these *supposed* causes do not possess their own selves, i.e. they are no real causes. This has been clearly expressed in the Sūnyatāsaptati of Nāgārjuna:

“Paṭaḥ kārṇataḥ siddhaḥ siddham kārṇam anyataḥ/
Siddhir yasya svato nāsti tad anyaj janayet katham/iti.”
Cloth is existent in its threads,
The threads again in something else.
How can these threads, unreal themselves,
Produce reality in something else?

Therefore there is no cause-possessing result. Then perhaps there may be a result without causes? No, there is no result outside its material cause. If the reality of a piece of cloth is not sufficiently explained by the reality of its component parts, the threads etc., this does not mean that it will be explained any better by the reality of the straw of which mats are made.

Thus we conclude that there is no coordination among separate entities, when considered from the transcendental point of view.

ANURUDDHĀCARIYA – MASTER OF ABHIDHAMMAPĪṬAKA

Dr. Kshanika Saha

Paramattha Vinicchaya¹ is one the three works attributed to Anuruddha in the Sāsanavarāṇsa,² Gandhavarāṇsa³ and Saddhammasaṅgaha,⁴ the other two being the well-known Abhidhammatthasaṅgaha⁵ and Nāmarūpa-pariccheda,⁶ these two were published by the Pali Text society. All the three works have almost the same object in view, viz., presenting an abstract of the ethical and psychological analyses found in 'Abhidhammapīṭaka' of which Dhammasaṅgani is the main source. There is a fourth work entitled 'Anuruddhaśataka'⁷ composed in elegant metrical sanskrit eulogizing Buddha. Its author as stated in its colophon is Anuruddha⁸ of Uttaramūlavihāra.

If this Anuruddha be identical with the author of the 'Abhidhammatthasaṅgaha' then he must have been a master of both the Pali and Sanskrit languages and that he had a natural skill to put dry and difficult topics in attractive metrical Verses.

The books composed in mnemonic verses are meant to help the young monks to remember the ethical and psychological analyses accurately. They are full of numerical calculations to help the memory of young monks so that they might not miss a single item. All the three books are used at present by the Burmese as finger-manuals (let-than). In the Burmese monasteries, the memorizing of one of the three books is made a condition precedent to the commencement of the study of the Dhammasaṅgani and other texts of the 'Abhidhamma-pīṭaka'. The monks generally, however, remain satisfied with bare enumeration of the mental states without attempting to comprehend the science of psychology involved. Some of the analyses dealing with common men are comprehensible, while the analyses of mental states without attempting to of a meditating monk, rising from the first stage of meditation (Jhāna) to the fourth, and then from the fifth to the eighth (Samāpatti) are incomprehensible to a non-meditating person. Apart from these there are analyses of mental states of monks, who are both ethically and intellectually advanced and are classed as established in the four fruits of sanctifications, viz., Sotāpatti, Sakadāgāmi, Anāgāmi and Arhatta. Their advanced meditational and spiritual states are also beyond the scope of the science of general psychology.

The author, being a monk and perhaps advanced spiritually, must have mastered the system of analysis. He has evinced his great skill by putting

all the psychological states in a versified form. The young monks commit these texts, into memory and thereby claim their proficiency in 'Abhidhamma-piṭaka'. There are two commentaries of the text, one written by Māhābodhithera and the second by an anonymous Thera, both of them were residence of Mahāvihāra of Anuradhāpura.⁹

Time of the Author's works

In his introduction to the 'Nāmarūpa-pariccheda' A.P. Buddhadatta tried to ascertain the date of Anuruddha's works. He pointed out that Mahākassapa Thera of Ceylon (c. A.D. 1196) and Sāriputtamahāthera (c. A.D. 1153) wrote commentaries on the Abhidhammatthasaṅgaha.¹⁰ Professor Malalasekera¹¹ utilizes the colophon of 'Anuruddhasāta' in which Anuruddha is described as a jewel of UttaramulaNikāya. The monks of the Nikāya resided in Uṭṭarola monastery, which was built by king Mānavarmā (A.D. 691). From this he fixes the earlier limit of the author as the 7th century and the later limit according to Buddhadatta is the twelfth century. In between these two dates Anuruddha lived and so his date may be assigned to the 11th century A.D.

Home of The Author

Shewe Zan Aung writes on the basis of the colophon appearing in the Sinhalese edition of the 'Abhidhammattha-saṅgaha' that Anuruddhācariya resided by turn in the two monasteries built by Somadevī, queen of Vattagāmini and the minister of Mūla.¹² In the introduction of Nāmarūpa-pariccheda¹³ it is stated that Anuruddhācariya was born in Kāverī town in Kāñcīpura in Jambudvīpa. He came to Mahāvihāra in Ceylon, mastered the three piṭakas and became a very distinguished scholar. He dwelt from time to time in Tambaraṭṭha in Jambudvīpa and also in Mūlasoma-vihāra in Laṅkādvīpa.

In the colophon of the 'Paramatthavinicchaya' (quoted also by the editor of the Nāmarūpa-pariccheda) appear the following stanza :

Seṭṭhe Kāñcīpure raṭṭhe Kāverī-nagare vare Kālesañjāta-
bhūtena bahussutena ñāṇinā //
Anuruddhatherena Anuruddha - Yasassinā.
Tambaraṭṭhe Vasantena nagare Rāja-nāmaketī //¹⁴

From the colophon of the same text it is evident that Anuruddha was born in Kāñcīpura and resided for sometime in a town of Tambaraṭṭha. He had his education in Māhāvihāra where he learnt from the monks of Ceylon the highest doctrines and composed the Paramattha Vinicchaya with the permission of the Saṅgha of Māhāvihāra, as is expressed in the following stanzas :

Tattha Saṅgha - viṣiṭṭhena
 Yācitaṃ anākulaṃ
 Mahāvihāra - vāsiṇaṃ
 Vācanā - magga - nissitaṃ/
 Paramattha - pakāseṇaṃ
 Paramattha - Vinicchayaṃ
 Pakaraṇaṃ katarāṇena
 Parematthattha - Vedināti//¹⁵

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4. J.P.T.S., 1890;
 "Anuruddha therean Kaṣcīpura - vare vare
 Pakaraṇaṃ Katarāṇena Paramattha Vinicchayaṃ
 Anuruddhabhidhāṇeṇa thereṇa racitaṃ idaṃ
 Paramattha - pakasitaṃ Abhidhammattha Saṅgaham
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6. J.P.T.S., 1913 - 14
7. J.P.T.S., 1913 - 14 (Introduction to 'AbhidhammatthaSaṅgaha' by A.P.Buddhadatta) quoted in Malalasekera's Pali Literature of Ceylon, p. 170). In the colophon of the 'Anuruddha sataka' appears the following stanza :
 'Jyotirā- hīmāśor iva jyanmekhendo
 niṣyandate suktirasa va sadhīrah
 idaṃ vyādhottottare mūlaharah
 ratnāṅkuropasthavirāperuddhaḥ iti' //
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THE ORIGIN AND METHOD OF PARITTA-DESANĀ IN THERAVĀDA BUDDHISM

Dipankar Srijnan Barua

Paritta-desanā (recitation of Parittas and Suttas) is very popular religious function in Theravāda Buddhism. Now, it is widely practiced in Theravāda Buddhist countries. But, it is unknown to us, when the Paritta desanā was introduced in Buddhism. We shall try to discuss the origination, development and the method of Paritta-desanā in Buddhism.

(a) Origination and development

Dr. B. M. Barua says about the introduction of composition of Paritta-suttas, "In course of time, when the Buddhist society was formed, thenceforth the composition of Buddhist Parittasuttas started in Pali and mixed languages by following the Hindu or Ariyan famalial mantras".¹ He thinks that the Paritta-suttas are the act of copying or transformation of ancient vedic mantras². There are two methods of Buddhist approach, one is worldly or formal and other is supramundane or beyond worldly life. Paritta-desinā is connected with the formal Buddhism. According to internal evidence, there are a few number of Suttas or Parittas in Tipitaka which are referred to secrets (Gupta), protection (Rakkhā) or safety (Paritrāna). But in later times, the number of Parittas were gradually enlarged in the canonical and non-canonical texts, the suttas which are included in the Pali canon, they are accepted as mantras or dhāranis. In course of time, these suttas are turned as Parittas, dhāranis or Protective charms. Many Jātaka-stories contain the enlogy of triple-gem (Buddha, Dharma and Saṅgha) and the glorification of Devas etc. which increased the number of Buddhist Parittas and some external methods — rituals and ceremonies are accepted in formal Buddhism similar to traditional Hinduism³. As a result, later on it was composed as 'Paritta saṅgaha' in the Pali literature and countless 'dhārani-sangraha' in Sanskrit Literature. Gradually devotionism is introduced in formal Buddhism and then it became as mysticism. In fact, importance on morality gradually became less and recitation of mantra, worship prayer etc. obedience to the Tantras and performance of rites appeared in formal Buddhism which adopted various mantras, tantras, adoration to god and goddess in Buddhist literature to harmonize with the traditional Hinduism, then recitation of Caṇḍi and parittas held the equal position, and the Buddhist monks became the Brāhmaṇa is disguise of samaṇa⁴.

There is a beautiful discussion about the recitation of Parittas in the famous 'Milinda-Pañha' which is compiled in the first century B.C.⁵ There is stated

as Paritta suttas the name of Ratana sutta, Karniya Mettā Sutta, Khanda Paritta, Mora Paritta, Dhajagga Paritta, Atānātiya Paritta, Aṅgulimālā Paritta etc.⁶ As regards the efficacy of the pali parittas, the Pali Milinda pañha describes as follows :

“That by the power of the Parittas the snake stops biting. Thief or dacoit atonce leaves the place without doing any harm, a musty elephant becomes pacified, conflagration becomes extinguished, poison becomes ineffective, the murderer becomes subdued instantly”⁷.

The Dhammapada is the most widely known Buddhist anthology. It is stated that the Dhammapada was compiled in 3rd or 4th century B.C.⁸ In Dhammapada the Buddha says, “To many a refuge fear-stricken men be take themselves — to hills, woods, graves, trees and shrines. These are in no way safe good shelters and cannot enable one to get rid of all sufferings. Whosoever seeks refuge in the Buddha, the Dhamma and the Saṅgha, realises perfectly the power of the truths—sorrow, the cause of sorrow, the cessation of sorrow and the noble Eight-fold path leading to the cessation of sorrow, finds indeed the refuge secure and supreme by resorting to such a refuge one is freed from all sufferings.”⁹ The Buddha cited that to ask for the Dhamma (doctrine) and to listen to the Dhamma in time is an excellent weal.¹⁰

Dr. B.M. Barua said about the origination of Paritta suttas, “ The Origination and development of Paritta-suttas did not take place within hundred years of Buddha's Parinibbāna and are not found in Buddhist literature of that period”¹¹ As no text was written or compiled within hundred years of Buddha's demise. It is mentionable that the meritorious monks memorized the Buddhavacana and it was continued till the compilation of the Tipitaka.

The Suttas which are recited as paritta-suttas are found in canonical texts and Jātakaṭṭhakathā. Dr. Sukomal Choudhuri exactly says, “Parittas are nothing but some Pali suttas collected from various canonical texts and Jātakas commentaries. So Parittas are Buddha-vacana (word of Buddha)”¹² Because, the words of the Tipitaka are accepted as Buddhavacana. Therefore, the parittas are the same that is Buddhavacana.

We have come to know the origination of Paritta-suttas from the commentaries of Paramatthajyotikā, Paramatthadīpanī, Jātakaṭṭhakathā that the Buddha himself preached the suttas or asked his disciples to recite if necessary. There are one or more supernatural events for the recitation of each sutta. For example, the ratana sutta was recited at vesālī while an oppression of famine shortage and inhuman arose. Once upon a time, some monks did not live in a certain forest for the disturbance of Yakkhas. The buddha advised the monks to recite the ‘Karaniya Mettā sutta’ in that place. They did so and escaped from the fear of the Yakkhas. We have discussed in brief at the end of this chapter about the origination and effect of Paritta Suttas which are recited in the Paritta-desanā occasion.

The Buddhists believe that the every word of Lord Buddha is very useful and efficacious. If the monks recite the Parittas with full concentration and mindfulness and the audience listen them attentively, both the recitors and the listeners will surely be benefited. farther if they understand the meaning of the suttas, it becomes more effective.¹³ That is why, the Buddhists believe that the Tipitaka is nothing but Buddha-vacana. There are discussed in Buddhist literature about the many miracles of Buddha and His disciples. The Buddha says, "Everñ acintiyā Buddhā Buddhā-dhammā acintiyā, Acintiyesu pasannānañ vipāko hoti acintiyā".¹⁴

— The virtue of Buddha is unimaginable, the virtue of Dhamma is unimaginable, who are gracious to the Buddha and the Dhamma, they get the unimaginable effect of graciousness.

We have come to know the origination of 'Jinapanjaragāthā'.¹⁵ that a certain brāhmin came to the Buddha with his wife and child and paid homage to Him. The Buddha did not bless the child. He said that the child would die in a week. The brāhmin requested the Buddha to rescue their child. The Buddha advised him to recite Parittas in his house by sixteen monks. He did so for a week. In the eve of seven days the Buddha went to his house and recited the whole night the Jinapañjaragāthā. In the 8th day the Buddha blessed the child 'May you live long and be happy'. The child lived one hundred and twenty years and he was called "Dighāyu Kumāra" by name.

It is clearly proved from the above mentioned events that the Paritta-desanā was originated in the time of Buddha and He was the creator of Paritta-desanā. It would be say that the time of Buddha but the Paritta-desanā was not wide-practiced. When the Buddhist society was organized and gradually introduced many religious ceremonies in the Buddhist society as like Hinduism, thenceforth Paritta-desanā also widely introduced in Buddhism. Now, it is a popular and well recognised religious function in Buddhism. Therefore, we may surmise that the Paritta-desanā is a kind of Buddhist religious function and it was introduced probably by the Buddha Himself and after one hundred years of Buddha's Parinibbāna it was well-developed.

(b) The meaning of Paritta :

The meaning of 'Paritta (in sanskrit paritra or Paritrān) is preservation or safety. It is explained in Buddhist literature that the Paritta (Paritrān) or Sutta (Sutra) is a kind of gracious mantra. Man can get relief or rescue from the various diseases, fears, obstacles etc. by chanting Parittas or Suttas.¹⁶ It is called Sutta, because it is recited smoothly according to desire of audience. It is called sutta because it produced good effect by mere listening to just like harvest crops.¹⁷ So Paritta meant the Buddha-vacana which are collected from tipitaka and Jātakatthakathā and these are recited for the welfare of audience and this occasion is called Paritta-desanā. The Bengali Buddhists also called them Parittas, although the popular local name of Parittas is 'Phārik'. Phārik is originated from the word of 'Pharā'. Pharā is a Burmese word and means

Buddha.¹⁸ It is called 'Maṅgala Sutta' or Sutta-paṭh also. The Buddhists of Srilanka called it 'Pirit' or Pirith¹⁹. Actually the meaning of these words are the same.

(c) The method of Paritta-desanā :

Generally Paritta-desanā is performed in a house by the personal preparation, although it would be done by the collective preparation too. Some formalities are to be maintained while there will be chanting of Parittas in a house. Bhikkhus are invited to recite and the laymen are invited to listen to the Parittas. A room or necessary space is cleaned for that purpose. A seat is prepared for the Bikkhus. A consecrated water-pot is placed before the Bhikkhus. This pot contains young sprouts of mango, banana, fig-tree and the like and flowers. A threefold thread of considerable length is used to round the house. One end of the thread is fastened round the consecrated pot and the other end is allowed to go round the house and then placed before the Bhikkhus. While chanting the Parittas the Bhikkhus must hold the thread by their hands. A 'Dhammapujā' (worship of Dhamma) is placed before the reciters. The Bengali Buddhists called it Purohit' and the Burmese called it 'Thārāpai.' The Dhammapujā consists of some quantity of rice, a bunch of ripe banana, a coconut, some fruits and along with a few other items which are placed on a plate or tray. Candles are burnt before the reciters. Then all the audience sit facing the Bhikkhus. A senior man prays paṭica-silas and the senior monk gives them the three refuges and five precepts. Then the senior man prays politely before the monks as follows :

"(Venerable sirs) To ward of distress and obstacles you are requested to recite the auspicious Parittas mindfully."²⁰

Then the senior monk briefly describes about the good effects of Paritta-desanā and asked the listeners to keep silence until the recitation comes to an end and to listen to the Parittas attentively. The one of the reciter monks will invoke all devas to be present in the place and listen to the recitation containing Buddha-vacana as follows :-

"Sāmantā cakkavālesu atrā gacchantu devatā Saddhammaṃ munirājassa sunantu saggamokkhadaṃ

Dhammaṃ savaṇa kālo ayaṃ bhadantā

Dhammaṃ savaṇa kālo ayaṃ bhadantā

Dhammaṃ savaṇa kālo ayaṃ bhadantā."

— From all around the world systems may the devas come here and listen to the holy doctrine of the kind sage (Buddha) leading to heaven and liberation Honourable sirs, this is the time to listen to the Dhamma, Honourable sirs, this is the time to listen to the Dhamma. Honourable sirs, this is the time to listen to the Dhamma.

All the audience will say in a chorus, "Sādhu, Sādhu, Sādhu".

Then the monks will begin their recitation. At first they will pay homage to the Buddha and then chanting the Parittas or suttas. After the recitation the senior monk will sprinkle water from the consecrated pot to the audience. Then he cuts the thread in the length according to the devotee's liking. Because some ones like to have a long one to wear round the neck which will long like a necklace, while others like short one to fasten round the wrist. In most cases males fasten it in the wrist and females use it as a necklace²¹.

(d) The Paritta Suttas :

In the parittas glorification merit and nobility of the threefold gems have been depicted.

The Paritta-suttas are recited for the benefit in all respects and escape from various fears, distress, disquiets, oppressions, diseases, mournings and obstacles.²²

The reciters wished welfare for the audience at the end of each Sutta's recitation. They say "Etena Sacca Vajjena Huto te Jayamaṅgalam". By the act of truth (Sacce-Kiriya) they may be benefited.²³

The Suttas or Parittas which are recited in the occasion of Paritta desana, here to be stated in brief about their importance and background:

(1) *Maṅgal Sutta* - It is from Khuddakapāṭha and suttanipāta which is recited in any occasion for the general benefit and welfare of all concerned. This sutta was preached by the Buddha when He was requested by a certain devatā to tell him the 'highest welfare', for many devas and men pondered on blessings longing for safety.

(2) *Ratana Sutta* - It is from Kaudkakapāṭha and Sutta-nipāta of Pali Khuddaka Nikāya. It is recited for protection from famine, diseases, inhuman oppression shortage.²⁴ And similar other situations of danger and natural calamities. Once the city of Vesālī was afflicted by deep distresses like famine, diseases, pestilence etc. The Licchavi of Vesālī requested and prayed to the Buddha for their protection. The Buddha preached the Ratana Sutta to His favourite disciple Ananda, and asked him to recite the Sutta while walking round the city of Vesālī and sprinkling water from the Buddha's bowl. Thera Ānanda did so, and the city extricated from all miseries.

(3) *Karaniya Mettā Sutta* - It is from Khuddakapāṭha and Suttanipāta of Khuddakanikāya. It is recited for rescue from evil spirits. It is recited in any religious occasion. Once five hundred monks were took residence near the Himalays for observing varṣābrata (Rainy Season). There were lived some Yakkhas in that place who were very displeased with the monks and showed them various kinds of threats. The monks were frightened and leaved the place and informed the Buddha. Then the Buddha taught this Karaniyamettā Sutta and asked them to go that place and recite the Sutta. They did so and escaped from the fear of Yakkhas.

(4) *Supubbajha Sutta* - It is from Aṅguttara Nikāya Vol-I. This Sutta is recited for rescue from epidemics and dangers caused by nine planets. Once when the Buddha was staying at Sāvāthi, this Sutta was preached by Him. He advised His monks as to what should be happy dawn, a happy noon and a happy evening.

(5) *Bhojjhaṅga Sutta* - This sutta is from Saṃjutta Nikāya V which is generally chanted for rescue from sickness of any kind. When Moggallāna thera and Kassapa thera were ill thenceforth the Buddha brought round them by recitation the Bhojjhaṅga Sutta. Once the Buddha was ill. Then Cunda thera chanted this sutta and the Buddha became free from disease.

(6) *Khanda Paritta* - It is from Vinya Pitaka Vol.VI. which is recited for the protection against dangerous and wild beasts. Once a Bhikkhu was died of snake-bite. When it was reported to the Buddha, then He preached this paritta. It is also found in Jātaka (Jātaka No. 103).

(7) *Mora Paritta* - It is from the Jātaka Story (Mora Jātaka, No. 159). This Paritta has two parts, one is to be chanted in the morning and another part to be recited in the evening.

In this Paritta protection is sought from the sun so that the sun keeps the reciter safe during the day time as well as at night. It is also used seeking oneself release from imprisonment.²⁵ When a certain Bhikkhu being attracted by the beauty of a woman broke vow of holy life then the Buddha recited this Sutta. According to tradition, once upon a time the Bodhisatta was born as a peacock. Its colour was golden, and therefore he was more beautiful and attractive than other peacocks. To save his life from the covetous fowlers he selected a mountain beyond the reach of the human beings. He crossed mountains and used to live in the fourth one called 'Dandaka-hirañña.' In the morning he recited the first part of the Paritta and went out for food. He came back at evening and chanted the next part and dwelt in his nest. As a result, the peacock was safe both at day time and at night. So this paritta is called 'Brahmamantra'.²⁶

(8) *Āṅgulimālaparitta* - This is from Majjhima Nikāya Vol.I. which is chanted before the woman just at the moment of her giving child-birth for the well-being of the woman and for the well-being of the child to be born.

Āṅgulimāla was a notorious robber and homicide. But the Buddha saved him from the sinful and heinous deeds and was converted to a Bhikkhu. From the conversion to his Bhikkhuhood he never killed any being. One day when he was begging his alms, he came across a woman suffering from travail. Then the Buddha advised Āṅgulimāla to go before the woman and uttered his solemn declaration (Sacca-Kiriya) that from the time he had become a Bhikkhu, he had never intentionally taken any life. By this truth might there be well being for the woman and well-being for the unborn child. In a short time the woman brought forth to her child without any afflict. Both the mother and the child saved by the power of Paritta.

(9) *Atānāṭiya Paritta or Sutta* - This Paritta is from the Digha Nikāya Vol.III. It is recited for the rescue from dangers caused by evil spirits and supernatural beings. While the four guardian Kings of the four directions reported the Buddha that his followers Bhikkhus Bhikkhunis, Upāsakas and upāsikās can't retire to lonely places for meditation, because they are always disturbed and attacked by some demons, then the Buddha preached the paritta.

(10) *Vaṭṭaka Paritta* - It is from Jātaka No. 35. This is chanted for the prevention of fire. Once Bodhisatta was born as a quail (Vaṭṭaka). A forest fire broke out, when he was baby, his parents flew away. But the Bodhisatta could not fly. So he uttered the vaṭṭaka-paritta. It is nothing but an act of truth (Succa-Kiriya).

Dhajagga Paritta - It is from the Saṃjutta Nikāya Vo. I. It is chanted in the time of any danger. In this Paritta the Buddha said that the man would escape from all troubles while he refuges the threefold gems.²⁷

Besides, these Suttas and Parittas, Mahājayamaṅgalagāthā, Jayamaṅgala Aṭṭhagāthā, Jinapañjara gāthā, Parābhava Sutta, Basala Sutta, Tirikuḍḍa Sutta, Nidhi Kunda Sutta, Sivali Paritta etc. are recited on the occasion of Parittadesanā.

Generally the occasion of Paritta-desanā is observed for the protection against natural and supernatural calamities. Paritta-Suttas are recited in the occasion of wedding, entering in a new house, giving Pabbajjā to a member of the family, or suffering from serious diseases, or fulfillment of one's desire, or in the time of 'Annaprāsana ceremony of first feeding of the child.

Now the occasion of Paritta desanā (recitation of Parittas) is the most popular familial and social ceremony in Theravād Buddhism.

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3. Ibid, p. 19.
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 Āramarukkacetyāni manasā bhayatajjitā
 Netam kho Saranam Khetam netam Saranamuttamam
 Netam saramāgama sabbadakkhā pamuccati
 Yo ca Buddhassa dhammassa sanghassa saramam gato
 Cattāri ariyasaccāni samappoṭṭhiya passati
 Dukkham dukkhesamappoḍaṇaṃ dekkhessa ca atikkamaṃ
 Ariyaṇcaṭṭhaṅgikam maggaṃ dukkhipassamagāminam
 Etam Saranamamhā sabba dekkhā Panuccati
 (Buddha Vagga 10-14)
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 sabba dukkha vināśāya sabba bhaya-Vināśāya
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 Cittaṃ ujum Karivāna Parittam brutha maṅgalam.
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 Yassaṇapattiggaṇhanti yaṇca vesāliyā puro
 Rogāmanussa dubbhikkha sambhāntividham bhayaṃ
 Khippamantaradhāpesi parittam tam bhanāmahe.
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HOW PARITTA CAN BE EFFECTIVE THROUGH METTĀ

Dr. Subhra Barua

The word Paritta in Pali (Paritrāṇa in Sanskrit) literally means protection, safeguard, protective charm.¹ There is a collection called Parittaṃ or Protection, which consists of certain Suttas or discourses delivered by the Buddha viz. Mahā Maṅgala Sutta (Discourse on Blessings), Ratana Sutta (The Jewel Discourse), Karaṇīya Metta Sutta (Discourse on loving Kindness), Khandha Paritta (Protection of the Aggregates), Mora Paritta (The Peacock's prayer for protection), Dhajagga Paritta (Banner protection), Āṭānāṭiya Sutta (Discourse on Āṭānāṭiya) etc. and regarded as affording protection against fear, misfortune and ill health that human being is heir to. It is publicly read on certain occasions with a view to warding off the influence of evil spirits.² The practice of reciting and listening to the Paritta Suttas began very early in the history of Buddhism. The word Paritta, in this context, was used by the Buddha, for the first time, in a discourse known as Khandha Paritta in the Culla Vagga of the Vinaya Piṭaka (Vol. II p. 72) and also in the Aṅguttara Nikāya under the title 'Ahi (metta) Sutta' (Vol. ii, p. 72). This discourse was recommended by the Buddha as a guard or protection for the members of the Order.³ He also advised others to recite Paritta for his ailing disciples (Bojjhaṅga and Girimānanda Sutta). These discourses have a special appeal to the Theravāda Buddhists as well as to the Mahāyāna Buddhists.

It is now scientifically proved that many of the diseases is caused by mind. 'Recent research in medicine, in experimental psychology and what is still called parapsychology has thrown some light on the nature of mind and its position in the world. During the last forty years the conviction has steadily grown among medical men that very many causes of disease organic as well as functional, are directly caused by mental states'.⁴ The power of mind is extraordinary. One can do anything by a powerful mind. 'Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy'.⁵ Considering on the basis of this scientific ground we can comprehend that just as a patient who has deep faith on his doctor and his medicine can cure quickly, so also a patient who has deep faith on paritta and his reciters must effect the patient's mind and the mind and body is so closely interrelated that mental states affect the physical states accordingly.

"Paritta Suttas or discourses for protection are not 'rakshana mantras' or protective incantations found in Brahmanic religion, nor are they magical rites.

There is nothing mystical in them.”⁶ It is a form of *saccakiriya* i.e. a declaration on oath. There is no better medicine than truth for the mental and physical ills which are the causes of all suffering and misfortune. So when the recitation is truthfully made, protection obtains by the power of such asserveration. (*etena saccavajjena sotthi te hotu sabbadā* — which means by the power of the truth of these words may you ever be well). But it is an important factor that if the man who performs *saccakiriya* will be virtuous, then the *saccakiriya* will be fruitful. Because a powerful mind can be made only on the firm ground of *sīla* or virtue. By the listening to the recital of the *Paritta Suttas* one can achieve material as well as spiritual progress. But the recital of *Paritta* does not in all cases effect due to three causes. In this context the answer given by venerable *Nāgasena* to the question of king *Milinda* that why the recital of *Paritta* does not effect in all cases, is cited. “*Evam eva kho mahārāja parittaṃ ekacce rakkhati, ekacce na rakkhati, Tīhi mahārāja kāraṇehi parittaṃ na rakkhati. Kammāvaraṇa (Kamma hindrances), kilesāvaraṇa (hindrances from defilements), asaddahanatāya (lack of faith)*”⁷.

Now we consider why *Mettā* is called a *Paritta* - a spiritual formula capable of safeguarding one’s wellbeing, protecting one against all dangers and rescuing one from mishaps and misfortunes. The Pali word *Mettā* means loving kindness, friendliness, goodwill, benevolence, amity, concord, unoffensiveness and non-violence. It is a wonderful protection and a soothing balm to the mind as well as to the body.

In the Buddha’s teaching *Mettā* is the first of the four *Brahma-Vihāras* (Divine Abodes - (1) *Mettā* (Loving kindness) (2) *Karuṇā* (Pity or compassion), (3) *Muditā* (Altruistic joy or gladness at other’s success) and (4) *Upekkhā* (Equanimity). These four qualities are among the most beautiful and powerful states of consciousness. *Mettā* is a beautiful mental state which purifies the mind dispelling anger, malice, hate, jealousy, resentment, sorrow and unhappiness. It is one of the ten perfections (*Pāramitās*)⁸ that have to be fulfilled in the round of existence until one gains Enlightenment. The Pali commentators define *Mettā* as the strong wish for the welfare and happiness of others (*parahita - parasukha kāmanā*).

‘To understand the power or the force of *Mettā* is to understand true friendship. The Buddha actually described at some length what he meant by being a good friend in the world. He talked about a good friend as someone who is constant in our times of happiness and also in our times of adversity or unhappiness. A friend will not forsake us when we are in trouble nor rejoice in our misfortune. The Buddha described a true friend as being a helper, someone who will protect us when we are unable to take care of ourselves, who will be a refuge to us when we are afraid’⁹ Just as a mother gives her own life to protect her child, so does her *mettā* wishes the welfare and happiness of all beings irrespective of class, caste, creed and race.

Mātā yathā niyaṃ puttāṃ āyusā ekaputtāṃ anurakkhe
evam pi sabbabhūtesu mānasā bhāvaye aparimāṇaṃ.¹⁰

True mettā only gives and never wants anything in exchange. It is devoid of self-interest. It is indeed a universal unselfish and all embracing love. Loving kindness for all being is the foundation of moral and spiritual awakening. 'To promote one's own interest is a primordial motivation of human nature. When this urge is transformed into the desire to promote the interest and happiness of others, not only is the basic urge of self seeking overcome, but the mind becomes universal by identifying its own interest with the interest of all. By making this change one also promotes one's own well-being in the best possible manner.'¹¹ 'Mettā is the indispensable and essential foundation for the growth and purification of the man as well as for the growth of a peaceful progressive and healthy society.'¹²

Today in this world of moral degradation and destruction, Mettā is an utmost necessity, because through the influence of Mettā, the evil passions of mind, viz. lust, hatred, greed, jealousy and other mind polluting factors are gradually melted away and a well cultivated mind full of Mettā can bring concord, peace and mutual understanding which will be real and enduring. In this way the power of Mettā acts as a paritta which protects and heals both oneself and others.

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A STUDY ON THE ŚROṆAKOṬIKARṆĀVADĀNA

Dr. Jayanti Chattopadhyay

1. The Śroṇakoṭikarṇāvadāna or simply Koṭikarṇāvadāna is the Avadāna story first found in the Divyāvadāna. This story is also found in the Bodhisattvāvadānakalpalatā (story No. 19). In both the texts the story is almost the same, the difference lying only in one place. In the Divyāvadāna we find that Śroṇa wished to see the Rūpakāya of the Buddha and his teacher Ven. Mahākātyāyana sent him to the Buddha and also gave five questions to put to the Buddha. Śroṇa went to the Buddha, put the questions and got befitting answer. Only this incident is not found in the Bodhisattvāvadāna-kalpalatā.
2. In ancient times when Gautama Buddha was living in the Anāthapiṇḍaga-garden of Śrāvastī a householder named Balasena lived in a nearby village named Vāsava. In his wife he got a son exquisitely beautiful. In the earlobe of the child there appeared a natural round protuberance shining like an auspicious gem worthy of a crore. Since the boy was born in the conjunction of the moon with the star Śravaṇā and since he had that gem-like protuberance on his earlobe he was named as Śroṇakoṭikarṇa [-Śroṇa (=Śravaṇa) + Koṭi (gem-like protuberance worthy of a crore) + Karṇa (=ear)]
3. The Avadāna-story depicting the life and career of Śroṇakoṭikarṇa is known as the Śroṇakoṭikarṇāvadāna. But why it is called an 'Avadāna'? It is called an Avadāna as it has got the characteristics of AVADĀNA. What is Avadāna? By Avadāna we mean glorious deed, great achievement, a heroic and noteworthy deed, an illustrious act. The present story depicts the glorious and noteworthy deeds of Śroṇakoṭikarṇa in the present life during the time of Gautama Buddha as well as during the time of Kāśyapa Buddha. So the story has been included in the Avadāna Literature.
4. Why this is not called a 'JĀTAKA'? This is not called a Jātaka as its characteristics considerably differ from those of the Jātaka. What is the difference between a Jātaka and an Avadāna? By Jātaka literally means *birth-stories* related to the glorious and heroic deeds of the Buddha *only* (in his previous lives he was called *Bodhisattva*). The basic difference between the Jātaka and the Avadāna lies in the following facts :
 - (a) In the Jātakas the Buddha is the principal dramatis person, while in the Avadānas this is not so in most of the cases.
 - (b) Every Jātaka may be called an Avadāna, but not the *vice versa*. Only when the hero of the past is the Buddha (i.e. Bodhisattva), this kind of Avadāna can be called a Jātaka.

- (c) Whereas the Jātaka always describe the previous existences of the Buddha only, the Avadānas deal not only with the Buddha, but also with the saints, Arahants and many other illustrious beings.
 - (d) The Buddhist doctrine of *Karma* has been illustrated both in the Jātaka and the Avadāna, but in the avadāna, Bhakti-cult (especially devotion to the Buddha) has been emphasised.
 - (e) In Pali there is a separate literature called APADĀNA (consisting of 550 biographies of Buddhist monks and 40 biographies of Buddhist nuns in addition to two separate Apadānas called Buddhāpadāna and Paccekabuddhāpadāna) the characteristics of which are similar to those of Sanskrit AVADĀNA.
5. When Śroṇakoṭīkaṛṇa (henceforth we will use the abridged form "Śroṇa") came of age he was trained in 8 kinds of Śāstras. As his father had been extraordinarily rich, Śroṇa was given three magnificent palaces suitable for three major seasons. All the palaces were equipped with all sorts of luxurious elements including beautiful damsels. Śroṇa was living a luxurious life. But he found that his father, though very rich, was working day-and-night in the cultivation field to earn more and more money. At this Śroṇa was not happy. He sought his father's permission to go on sea-voyage to earn wealth. But at the time of departure he harshly took to task his mother for beseeching him not to go on risky sea-voyage.

After some days of sailing Śroṇa reached an island called Ratnadvīpa wherefrom he collected a huge quantity of gold and came back to the shore of Jambudvīpa. Being exhausted and tired he was very soon fell asleep on the sea-shore. His companions, headed by Dāsaka and Pālaka, not being able to trace him woefully returned and took him to be dead and lost. Hearing the bad news Śroṇa's parents lamented day-and-night for their only son and became blind.

Next day morning when Śroṇa got up from his deep sleep, he found that he was lying alone and his caravan left leaving him alone in the wilderness. He was at a loss what to do and was roaming hither and thither like a mad. In course of his onerous wanderings he went to a place resembling hell where departed beings looked like charred wood and naked, and solicited water from him. Himself thirsty and suffering for want of water, he could not help the hellish beings to quench their thirst. But he came to know that those beings were reaping the harvest of their misdeeds committed by them in life. Śroṇa's heart was melted in compassion for them and proceeding further he reached a cool forest tract. There at night when the moon rose he saw an aerial car coming down with four beautiful celestial damsels and one charming youth on it. Śroṇa received from them delicious food and drink and passed

the night happily in their company. But in the morning he found the celestial damsels and the aerial car gone and the man lying down helpless. A pack of wild and hungry hounds pounced upon him and took away flesh and blood from his body and put him to death. In the evening Śroṇa again saw that aerial car, the damsels and the handsome youth. When he asked the man to divulge the secret, he was told that the man was a cowherd of the same Vāsavagrāma, the native village of Śroṇa. The cruel cowherd used to sell the animal's flesh by killing them. When the noble Mahākātyāyana came to him begging food he came to know the ultimate result of his killing animals everyday. Mahākātyāyana requested him to give up the evil practice. On his repeated request he, however, continued his violent work during day time but practised piety at night. After death he was born in that hell and he got the bad results of his cruelty during day time and the good results of his piety during night. The man thus narrated everything of his past deeds, good and bad, and requested Śroṇa to tell his son to find out the box full of gold lying buried in a corner of his house. With that gold he should honour everyday the noble Mahākātyāyana by offering him nice food and give up evil propensities. Śroṇa agreed and proceeded.

Then he found another aerial car coming down with another male being and a damsel of exquisite beauty. Here also Śroṇa was favourably treated by them and he took rest there. But at the approach of night the aerial car and the damsel vanished and the man lay almost senseless. Then a centepede scorpion came and perforating the man's scalp started eating off the inner substance and very soon made it empty. But the ghastly scene disappeared as soon as there was day light and again that celestial car with that damsel and the beautiful man appeared. On enquiry Śroṇa came to know that the man was previously a brahmin named Mānasa in the same Vāsava village. He drew towards himself Malayamañjarī, the young wife of his neighbour and the two continued to have their carnal desire satisfied without caring for retribution. The compassionate Mahākātyāyana forbade him, but he could not forsake his paramour. Then on the advice of Mahākātyāyana he practised piety during day time and enjoyed his paramour at night. And the good and bad effects of those good and bad deeds were visible. The man too requested Śroṇa to tell his son to unearth the wealth lying buried in his sacrificial fire chamber and from that find out the means of subsistence of the noble Mahākātyāyana. Śroṇa agreed to the request and proceeded.

In course of his further wanderings Śroṇa found another celestial damsel moving in a celestial car with four departed souls tied to the four legs of the car. When they tried to gobble food thrown to them – in one case the food changed into rubbish, in another case into an iron-ball, in the third into his own flesh and in the fourth into pus. It was found that the celestial damsel was Sunandā, the wife of Nanda, a brahmin of Vāsava-grama. The four departed souls were her husband, her son named Niṣṭhura, her son's wife and her

housemaid and that they were suffering the consequences of their misdeeds. The celestial damsel requested Śroṇa to tell her daughter to find out four caskets of gold and from that arrange good food for Ven. Mahākātyāyana everyday. She should now give up her harlotry and lead a peaceful life.

She asked the four departed souls that when Śroṇa would fall asleep, they should carry his body and leave in the garden of his father in the Vāsava village. The departed souls did the same. Next day morning Śroṇa found himself lying in his father's garden, but noticed some signs in the garden which gave evidence that his parents took him to be dead during sea-voyage. He, therefore did not like to go back to his home and decided to leave the household life and go from home to homelessness. He went to Ārya Mahākātyāyana and requested to give him ordination. But Ārya Mahākātyāyana requested him to first keep his promises made to the departed soul he met in the hell. Śroṇa did accordingly.

In the mean time Śroṇa's parents came to know all about their son's coming back. They were happy but they could not see him due to their blindness. Śroṇa arranged restoration of sight of his parents and put their mind on religious track. Listening to the Buddha's doctrine from Ārya Mahākātyāyana Śroṇa realised Srotāpattiphala and Sakṛdāgāmiphala. He also mastered the Four Āgamas of the Buddha. But he could not go from home to homelessness, as he was requested by his parents not to do so till they breathed their last.

In due course his parents died. Śroṇa distributed all the wealth to the poor and the needy people. After that he came to Ārya Mahākātyāyana who initiated him in the Buddha's holy Order. After the lapse of some time Śroṇa was given final ordination (=upasampadā) in the presence of a good number of celebrated disciples of Ārya Mahākātyāyana assembled in the Vāsavagrāma at the end of the Rainy Season Retreat. After his ordination Śroṇa mastered the Tripiṭaka and very soon he became an Arhant.

One day Śroṇa begged his preceptor's permission to go and see the Rūpakāya of the Buddha. Ārya Mahākātyāyana agreed to it and asked him to seek permission of the Buddha for the following five practices to be practised in the bordering villages (=pratyantimeṣu janapadeṣu) :

- (i) To perform Upasampadā by a chapter of five monks only as there were but few monks in the bordering places.
- (ii) To use foot-wears as the soils of these places were full of gravels and extreme heat.
- (iii) To bathe constantly as people of these places attached great importance to bathing due to extreme heat.
- (iv) To use different kinds of rugs.
- (v) To keep an extra robe even after the lapse of 10 days.

To each of these practices Śroṇa obtained Buddha's permission and since then the privileges were enjoyed by the monks of the frontier districts. Buddha was also pleased by the religious discourses of Śroṇa. Bhikṣhus were inquisitive enough to know all about Śroṇa's deeds in the previous births as a result of which Śroṇa attained such proficiency in Dharma and Vinaya. The Buddha narrated the pre-history of Śroṇa.

6. Once in Vārāṇasī when the Samyaksambuddha named Kāśyapa attained Nirvāṇa, king Kṛki built one shrine set with gems on the relics of the Buddha. In course of time the shrine became worn out, but Kṛki's son did not spend wealth for its repair. Then one merchant from the Uttarāpatha came and gave one very costly ear-ornament for the repair of that shrine. He came a second time and gave enormous wealth for the maintenance of the shrine. The merchant was no other than Śroṇakoṭīkaṛṇa of this birth. Owing to his harsh words used to his mother he had to face all the troubles during the sea-voyage.

7. The Avadāna-stories were primarily meant to teach the moral lessons to the people in general with the help of interesting tales collected from the various sources. But the emphasis was given on the doctrine of *Karma*. The motto of the Avadāna tales has been thoroughly carried out in all the Avadānas. The motto is as follows :

“Na praṇaśyanti karmāṇi kalpakotisātaiḥ api/

Sāmagrīm prāpya kālaṁ ca phalanti khalu dehinām//”

i.e. the results of Karmas done by individuals do not fade even in hundred crores of Kalpas; getting opportune time and causes they again become effective. This motto of the Avadānas has been more clearly expressed in the Śroṇakoṭīkaṛṇāvadāna along with the moral lessons thereto quoting the words of the Buddha as follows :

“Iti hi bhikṣava ekāntakṛṣṇāṇāṁ karmanāṁ ekāntakṛṣṇo vipākaḥ, ekāntasūklāṇāṁ ekāntasūklāḥ, vyatimīśrāṇāṁ vyatimīśrāḥ. Tasmāt tarhi bhikṣava ekāntakṛṣṇāṇi karmāṇy apāśya vyatimīśrāṇi ca, ekāntasūkleṣv eva karmeṣv ābhogaḥ karaṇīyāḥ.”— O monks, the fruits of quite black deeds are quite black, those of quite white are quite white and those of mixed are mixed. Therefore, O monks, give up the black and the mixed deeds and take pleasure only in performing the quite white deeds. The Śroṇakoṭīkaṛṇāvadāna bear testimony of the effects of the quite meritorious deeds and the quite demeritorious deeds.

NOTES ON THE BUDDHIST CONCEPT OF *APOHA* IN THE LIGHT OF RATNAKĪRTI'S TEXT

Prof. Heramba Chatterjee Śāstri

Judged from the historical point of view, the Buddhist concept of *Apoha* is stated to have been first promulgated by the great Buddhist logician Dinnāga in the fifth chapter of his text *Pramāṇasamuccaya*.¹

Dinnāga is regarded fittingly as the father of Mediaeval logic. For detailed information regarding his life and work, see, S. C. Vidyābhūṣaṇa, *A History of Indian Logic*, Delhi, 1971, pp. 270ff.

According to the doctrine of *Apoha* (called in Tibetan : – *gshan-sel-wa*) an entity is defined as being the negation of its opposite, e.g. a cow is that which is not a non-cow.

Detailed discussions of this *apoha* theory are traced in later works like the *Pramāṇavārtika* of Dharmakīrti, whereupon special attention has been drawn by Prof. E. Frawallner in "Beiträge zur Apohalehre, 1. Dharmakīrti, Zusammenfassung, "Wiener Zeitschrift für die Kunde des Morgenlandes 40, (1935), 93-102 Prof. K. Kunjunni Raja in his text entitled, *Indian Theories of Meaning* (Madras : Adyar Library and Research Centre, 1963) has attempted to show that the *Apoha* theory of meaning was foreshadowed in earlier pre-Dinnāga literature, though not in its developed form. We have from Prof. Masaaki Hattori a new informative statement that Bhartṛhari, the great grammarian, author of the *Vākyapadīya*, who was earlier in age than Dinnāga, might have exerted influence on this Buddhist logician in the formulation of the doctrine of *Apoha*. Hattori has made further advancement in the historical background of the theory of *Apoha* by suggesting that this theory might have some relation with the theory of sentence meaning ascribed to the pre-Kātyāyana philosopher of language, namely, Vyāḍi, probably to be placed at a time round about 300 B. C.²

Dinnāga was not in favour of accepting the reality of word-meanings, but in his view the words directly deal with conceptual images or *vikalpas* which are purely subjective constructions of the mind. In such circumstances there can be no direct connection between words and external objects. The function of a word in a sentence is similar to the function of an inferential mark (*liṅga*) in the process of inference and it indicates its object through the exclusion of other things :

na pramāṇāntaraṃ śabdān anumānāt tathā hi tat /
kṛtakatvādivat svārtham anyāpohena bhāṣate //

In the Jaina text entitled *Prameyakamalamārtanḍa* (ed. Pt. Makendra Kumar Shastri, published by Satyabhamabai Pandurang, for the Nirnaya Sagar Press, Bombay, 1941) at p. 436, in the context of *Apoha* a statement of Diñnāga has been quoted and refuted. According to this Buddhist logician the expression blue lotus should have a special meaning. The expression 'blue' is indicative of the fact that all lotuses that are not blue are excluded and again the expression lotus is used to exclude all blue things other than lotuses. The expression thus signifies the exclusion of the non-blue and the non-lotus.:

'Dignāgena viśeṣana-viśeṣya-bhāva-samarthanārthaṃ nīlotpalādisabdā arthāntara-nivṛtti-viśiṣṭān arthān āhuḥ-ity uktam..'

The view of course, has been refuted by the eminent Jain scholar (Tad ayuktam....)

(For detailed discussion on the theory of *Apoha*, by making reference to *Vākyapadīya* of Bhartṛhari; *Pramāṇavārtika* of Dharmakīrti; *Tattvasaṃgraha* of Śāntarakṣita; the *Mīmāṃsā-sloka-vārtika* by Kumārila-bhaṭṭa, see the *Prameyakamalamārtanḍa*, pp. 429-449

Ratnakīrti in his *Apohasiddhi* included in the *Ratnakīrtinibandhāvalī* (edited by Anatalal Thakur, K. P. Jayaswal Research Institute, 1959) is of the view that in a sentence each word denotes a negation. For example in the sentence = this path leads to Śrughna, the part-'this' is supposed to exclude all the roads other than the one indicated; 'path' excludes roads, footpaths etc; 'leads to' indicates that it is not a blind path and 'Śrughna' excludes all other places :

Eṣa panthaḥ śrughnam upatiṣṭhate ity atrāpi apoho gamyata eva; aprakṛta-pathāntarapekṣayā eṣa eva; śrughnapratyanīkanīṣṭa-sthānapekṣayā śrughnam eva; arāṇyamārgavad vicchedāvahavād upatiṣṭhata eva; sārthadutādivyavacche dena panthā eveti. p. 5

Ratnakīrti is a Buddhist logician belonging to 940-1000 A.D. In the field of Buddhist logic he has established his fame and has ably criticised the views of Dharmottara, Nyāyabhūṣaṇa, the great Brahmanical logician, Vācaspati-miśra (see, for example : yad apy avocad Vācaspatiḥ jatimatyo vyaktayaḥ.....) on the subjects of *Apoha* and *Kṣaṇabhāṅga* (momentariness). The theory of *apoha* of course has a long history and for the Buddhists it has passed through a long course beginning with Diñnāga and Ratnakīrti also has made significant contribution towards its exposition. To understand it in short, we are to admit that communication is possible only through the universals- the unreal fictions, and as the unique particular (*svalakṣaṇa*) is alone real, it would be convenient as a natural corollary to define meaning in terms of double negation (*anyāpoha*). The Naiyāyikas observe that on hearing the word 'cow', the person should understand it as a positive individual cow. The case however is otherwise. It is contended that on hearing the word 'cow', we understand

its meaning and it is not necessary that the real cow must be present before me. Thus the words relation with the particular (svalakṣaṇa) cannot be established. As such without reference to the particular, the word expresses its meaning and the meaning as such is a logical construct. But the fact is that without a particular our behaviour will not be possible. For example, in the sentence 'gām ānaya' (bring the cow), there should always have a reference to the particular cow. For this purpose one is to establish some connection between the uttered word and the particular with which we deal and that connection is established with the help of double negation. The word presents a concept (*vikalpa*) which is not universal cowness, but an exclusion of all non-cows which finally determines the particular. When the word 'cow' is uttered, immediately all non-cow possibilities are rejected. What remains is the particular, which is qualified by this exclusion of non-cow possibilities. In his text *Apohasiddhi* Ratnakīrti has presented first the three possible construals of the *apoha*-doctrine, on which he has worked out his theory. They in short, are :

- 1) *Apoha* may have a cognition as – 'this is excluded from others :
'idam anyasmāt apohyate'
- 2) It may have a cognition in the form : 'From this others are excluded'
'– asmād vā anyad apohyate'
- 3) It may again refer to the exclusion of itself, having a cognition in the form : 'In this way others are excluded' :
'asmin vā anyad apohyate'.

Ratnakīrti in his scholastic discussion on this theory has commented on the interpretation of his teacher, namely, Jñānaśrīmitra, whose text has also been critically edited after reconstructing it from its Tibetan translation by Prof. Anantalal Thakur under the title : Jñānaśrīmitra-nibandhāvali, Tibetan Sanskrit Works series, Vol. 3; K. P. Jayaswal Research Institute, 1959, Patna. It may be of interest to note here that Ratnakīrti in his treatment of the theory has refuted the arguments of the great Mīmāṃsāka, Kumārilabhaṭṭa and the eminent logicians like the author of Nyāyabhūṣaṇa, Trilocana, Jayantabhaṭṭa and Vācaspatimisra.

It is not possible in this very short paper to present a full picture of the arguments presented by Ratnakīrti to establish the doctrine of *Apoha*, but reference should be made to an informative article by late Prof. G. M. Bhattacharya, included in the :

Buddhist Logic and Epistemology, edited by B. K. Matilal and D. Evans.

One should note in this context that the theory of *Apoha* by the Buddhists has been vehemently criticised by the Hindu non-Buddhist philosophers like Kumārilabhaṭṭa, Vācaspatimisra, Jayanta and Śrīdhara, of whom the discussion against this theory of the Buddhists by Kumānila is long and intricate. His conclusion in short, deserves attention :

According to this theory, of the Buddhists, 'cow' excludes 'non-cow'; but 'non-cow' can be excluded only if 'cow' itself be established, because 'non-cow' is the negation of 'cow'. The Buddhists therefore, must explain the nature of 'cow' which has been negated by the particle *nañ*. And if 'cow' is of the nature of negation (exclusion) of 'non-cow', it will involve mutual dependence (i.e. arguing in a circle). If however, the cow is self-established, the postulation of the theory of *Apoha* is useless. The necessary conclusion is that without 'cow' being established, the 'non-cow' cannot be postulated; and without the latter, how can 'cow' be conceived?

See *Ślokavārtika*, *Apohavāda*, verses 83-85 :

Siddhaś ced gaur apohyate goṇiṣedhātmakeś ca sah /

Tatra gaur eva vaktavyo nañ yaḥ pratiśiddhyate //

Sa ced agonivṛtṭyātmā bhaved anyonyāśrayaḥ /

Siddhaś ced gaur apohārtham vṛthā-pohaprakalpanam /

Gavysiddhe ty agaur nāsti tadabhāve tu gauḥ kutah //

References :

1. T. Stcherbatsky, *Buddhist Logic*, Vol. II, (New York : Dover Publications, 1961), p. 404; M. Hattori, 'Apoha and Pratibhā, in *Sanskrit and Indian Studies*, ed. M. Nagatomi, pp. 61-73)
2. Patañjali in his *Mahābhāṣya* 'in the introductory chapter – *Pārasāhnikā*' while discussing the question relating to eternity (*nityatva*) or otherwise of the words – 'śabdaḥ nityaḥ kāryo vā? – has referred to his text named as *Samgraha* thus :

..... *Samgrahē etat prādhānyena parīkṣitaṃ* – 'nityo vā syāt kāryo vekt'

Kalyaṇa in the *Pradīpa* commentary simply speaks of it as a text (*granthaviseṣa*), while Nāgeśa in his *Pradīpodyota* commentary describes it as : *Vyāḍi-kṛto lakṣaṇalokasaṃkhyā grantha iti prasiddhiḥ*.

Reference should be made here to : B.K. Matilal, *Epistemology, Logic and Grammar in India Philosophical Analysis*, (The Hague : Mouton and Company, 1971), pp. 112-122 for a modern reconstruction of Vyāḍi's theory of meaning)

A STUDY ON THE BRAHMAJĀLA SUTTA WITH SPECIAL REFERENCE TO EKACCASASSATAVĀDA

Mani Kuntala Haldar (De)

In the whole range of old Pāli literary compositions the *Brahmajāla Sutta* of the *Dighanikāya* occupies the foremost position. In fact, compared to the *Brahmajāla Sutta* there hardly remains any piece of work for a comprehensive study about the mode of life and culture in ancient India. In this sense, the *Sīla* expositions contained in the *Brahmajāla Sutta* are fairly informative and may be considered as authentic. Apart from the depiction of the mode of life, the *Brahmajāla Sutta* contains references to several schools of philosophy with regard to the soul and the world which are more significant no doubt. During the time of Buddha several views or theories were in existence propounded by different theologicians from time to time. Actually, the main purpose of the *Brahmajāla Sutta* was to furnish the disciples of Buddha with an all round knowledge of the theories and views prevalent at the time inconsistent with the Buddhist doctrine. Its another purpose was to arm them with necessary knowledge and reasoning to thwart them.

However, the *sīlas* or moral principles enumerated in the *Sutta* in three successive sections viz., *Cūla*, *Majjhima* and *Mahā* consisting of short, medium and longer paragraphs respectively on the principles of moral conduct, furnish lots of informations and throw a flood of light on the mode of life and certain cultural aspects of the ancient society. Actually, the *Cūlasīlakhanda* mainly deals with moral precepts whereas the other two viz., *Majjhima* and *Mahāsīlakhanda*s concentrate more on the life and practices of the ancient people.

The *Sutta* provides valuable informations on art, anthropology, folklore, handicrafts, sports, pastimes, sacrifices, professions, astronomy, astrology, palmistry, arithmetic, polity, medicine, surgery, architecture, omens and signs, fortune-telling, fixing up lucky days and times, dream interpretation, application of various charms, luxury goods, gossips about royal personages, prophecy etc., existent at the time of Buddha. In one word from the above we got a glimpse of socio-economic and cultural structure of the society at that time.

The theological aspect of *Brahmajāla Sutta* reveals before us various theories and speculations about the world and the soul which are traditionally known as *Sixty-two diṭṭhis* or views arranged in eight major heads, viz :—

- i) *Sassatavāda*
(Eternalism)
- ii) *Ekaccasassatavāda*
(Semi-Eternalism)
- iii) *Antānantikavāda*
(Extensionism)
- iv) *Amaravikkhepikavāda*
(Eel-wriggling or Scepticism)
- v) *Adhiccasamuppannikāvāda*
(Theory of Fortuitous Origination)
- vi) *Uddhamāghātanikavāda*
(Eschatological Theory)
- vii) *Ucchedavāda*
(Annihilationism) and
- viii) *Diṭṭhadhammanibbānavāda*
(Attainment of happiness in the present existence)

Now, the *Ekaccasassatavāda*, or the Doctrine of Semi-Eternalism which is one of the *Sixty-two diṭṭhis* or view points may be discussed in detail.

EKACCASASSATAVĀDA

'*Ekaccaṃ sassataṃ, ekaccaṃ asassataṃ,*' are philosophical expressions meaning eternity in regard to something and non-eternity in regard to others in different phases. The above-mentioned quotation gives rise to *Ekaccasassatavāda* or the doctrine of Semi-eternity pertaining to the soul and the world. The philosophical exposition of the *Ekaccasassatavāda* as propounded by a sect of recluses (*Samaṇas*) and *Brāhmaṇas* appears to be intricate and rests on the following four grounds by establishing :—

- i) the *Brahmā* as the paramount and permanent entity and everything besides him as decaying.
- ii) Goods steadfast in merit as permanent and recluses degenerated from godhood as perishable.
- iii) gods possessing self-control and non-jealous in character as permanent and recluses degenerated from godhood due to envy and irritation and born as perishable.
- iv) through logical reasonings this theory advocates both permanency and impermanency of the soul and the world in their different phases.

To be explicit, firstly it is uphold that after lapse of long long period this world system passes away (comparable to the *Mahāpralaya* or wrapping up of the cosmos in Hindu theology). Most of the beings inhabiting this universe are emancipated and they take rebirth in the *Ābhassaraloka* or the World of Radiance wearing subtle forms. They require no earthly food for nourishment, they traverse in mental plane feeding on joy, radiating lustre from their bodies, travelling on air and living in a state of glory.

Sooner or later, this world system again begins to evolve and the *Brahmaloka* or the abode of *Brahmā* (Brahma-vimāna) comes in existence to accommodate its presiding diety who is yet to come. The palace of *Brahmā* lies vacant till a being from the *Ābhassaraloka*, either due to exhaustion of his merit or due to lapse of his terms there¹ (āyukkhayā vā puññakkhayā) descends in the *Brahmaloka*. This spiritual being who falls from the World of Radiance (*Ābhassaraloka*) is composed of finer elements and possesses the same super qualities and power of the inhabitants of the *Ābhassara*. He lives here alone through millions of years. Thereafter, because of long and protracted seclusion, he feels a restive desire within himself for having other beings as his companions. At this stage some other beings for identical reasons, fall from the world of Radiance and are reborn in the *Brahmaloka* to give his company. These beings are exact counterparts of their predecessors who is of course, more powerful and more lasting.

When these beings appear at the command of his mental aspiration, the Senior who is first reborn, reflects that he himself is the *Brahmā*, the *Summum Bonum*, the Supreme, Lord, Creator, Appointer and Ruler of this Universe, the All seeing, all pervading quintessence of everything.² These beings also accept him as their superior creator as they are born out of his wish.

Now, among those associates of the *Brahmā*, some of them again fall from the *Brahmaloka* and are ordained for rebirth in this world. These renegades by taking recourse to the life of recluse and by exerting their virtuous efforts do reach a higher spiritual level, where they realise a rapturous joy in their heart. They can also recollect their last birth only (but not the previous ones). Their meditation reveals that it is the *Brahmā* who is the Supreme Creator and everything is subservient to him within the creation. The *Brahmā* is immutable, eternal and permanent but the rest are perishable entities.

In the sequences of creation this is the first state in which the ideology of certain recluses and *Brāhmaṇas* is founded. They may be called Eternalists with regard to the *Brahmā*, but non-eternalists with regards other things created by the *Brahmā*.

F.N. 1. Kṣīṇe puṇya martyalokaṃ Viśanti — cf. Gītā, IX, 21

F.N. 2. abhibhū anabhibhūto aññadatthu-daso vasavatti issaro kattā nimmāṭa seṭṭho sañjitū vasi bhūtabbhavyānaṃ — Dīghanikāya Vol. I

Secondly, it is held that some lascivious and mirthful gods (*Khiḍḍāpadosikā*) who having their merits and self-control forfeited, fall from their place, and take rebirth in this world as human beings. Adopting life of recluse, these beings attain spiritual power and can bring back recollections of their only last birth (but not the previous ones). They realise that the gods who are self-possessed, free from corrupt pleasures are steadfast, immutable and permanent but the recluses who fell from the godhood are changeable, mutable and impermanent.

Thirdly, it is held that there are some gods who develop mental vices (*Manopadosikā*). They envy each other and burn with continuous jealousy. Their mental irritation results in the loss of their self-control and merit making them weak in body and imbecile in mind.

Now, these mentally handicapped denizens loose their blissful abode and take rebirth in this world. As recluses, they acquire spiritual power and can recollect their last birth only (but not the previous ones). They have the realisation that those gods who are self-possessed and cherished no hatred and envy are steadfast immutable and permanent but the recluses debased from godhood are transitory, changeable and are subject to a limited span of life.

Fourthly, it is held by some recluses and *Brāhmaṇas* who base their arguments mainly on logic and reasoning, that human sense-organs including the body itself are frail and perishable but the conscious self (ego or *ātmā*) is steadfast, unchangeable and permanent.

These are the four groups of theosophical proposition advanced by the Semi-eternalists of *Ekaccasassatavāda* school.³

In conclusion, it may be stated that the above-mentioned views or speculations have been criticised by Buddha as 'micchādiṭṭhi' or fragmentary views. According to Buddha, they are partially true and not comprehensive. The term '*Brahmajāla*' or 'Perfect net' is a metaphorical expression. It is comparable to a fine meshed net which a fisherman just by throwing in a pond and by dragging it expects to catch hold of all sorts of fishes, so the *Brahmajāla Sutta* was formulated in such a way as to catch hold of all the theories and views of that time. Actually the *Brahmajāla Sutta* acted as an effective guide to dispel the shades of other theories which were not in conformity with the Buddhist belief. It also helps the disciples to overthrow from their minds many deep-rooted conventional and traditional beliefs and notions about the creation of this cosmos. Buddha by spreading the '*Brahmajāla*' or 'perfect

F.N. 3. It may be relevant to say that according to Dr. Thomas the sixty-two doctrines are 'abstract classification of certain principles' which show no evidence of real discussions with living exponents, vide — *Life of Buddha*. p. 199 cf. *Saddharmapundarika*. p. 35.

net' thus endeavoured to catch hold of all the theories and views propounded at the time, as to counteract those theories and speculations⁴.

Thus, the *Brahmajāla Sutta* is a valuable piece of evidence not only for Buddhism, but also for the entire religious life and thought at the time of Buddha.

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F.N. 4. It is interesting to note that in the Samantapāsādikā (a commentary on the Vinaypiṭaka) Vol.-I pp. 60-1, mention is made that the Emperor Asoka disrobed those monks who held one of the sixty-two views.

ASURA IN BUDDHISM

Dr. S. C. Sarkar

The word *Asura* in Buddhist or Brahmanic literature has been used mostly as the antonym of the word *Sura* which means god or divine being. In other words which is not *Sura* is *Asura*. The etymology of the word *sura* has been traced in the root *Sur*, the present 3rd person sing form of which *Surati* meaning to rule or to possess, to shine etc. The word might be derived also from the root *Svar* meaning 'to shine', 'to lusture'. In most of the cases the term *Asura* is used in connexion with *sura*. The commentary literature in Pali specifically defines *sura* as *surā nāma devā tesam paṭipakkhā asurā* (Udāna-aṭṭhakathā, 299, 18); *saddanīti*, a pali grammatical text, explains it in the following line – *na suranti na īsanti na virocanti ti asurā*, sadd 429, 17-27; (The *Abhidhā nappadipikā* describes *asura* as *asura-ripudānavā* (The demons who are enemies of the gods) like the *Udāna-aṭṭha-kathā*. *Asuras* are treated as opposed to other classes of living beings and classed under lower demi-gods like *Yakkha*, *Gandhabba* and *Nāgas* (*asurā nāgā gandhabbā ye c'aññe santi puthu kāyā*, *Dīghanikāya* II 269, 17=276 ff, quoted in *Papañcasūdanī* I 181, 30. In Pali literature the *asuras* are depicted as beings against virtues, laws and goodness.

The other interpretations on *Asuras* are also fascinating '*Sura*' intends to mean heaven and a-*sura* therefore, means 'not heavenly', i.e. not a heavenly being. *Sura* may mean also 'grace or graceful', and the divine beings being graceful to look at, and on the contrary the forms of *Asuras* not graceful for they are full of hatred, malice and jealousy. The other interpretation of the term *Asura* means 'dissimilar' i.e. unlike the gods with their glowing complexion and virtues.

In the *Mahayānā* Buddhist text (Chinese commentary on the *Gaṇḍavyūha*, Taisho, No. 1733, Vol. 35, 135 a) the word is commented as 'a drinker' or 'yet not drunk'. This translation of the term is highly objected by scholars. The meaning 'a drinker' was perhaps found due to some changed state of incidences in connexion with their fight with the gods of the heaven. They are called *Asuras* for while living in the *Tāvaitimsa* heaven with the gods they made a vow not to touch *sura* i.e. intoxicant liquor - lest they fall away from the virtues and qualities, they already had gained. But they were deceived by *Sakka*, the leader of the gods, by making them intoxicant named *gaṇḍapāna*.

The term '*Asura*' further be derived from the root '*as*' to exist, and finally it did undergo change with the addition of suffix with the resultant form '*asu*' which means 'soul' or 'breath' life; and thereafter the suffix '*ra*' is used to

'asu'. Asura, according to Monier William (Sanskrit English Dictionary), therefore, is derived from the root 'as' with the addition of the upādi suffix 'ra' meaning 'the life of departed spirits', and later on it was used in the sense of evil spirits, demons, ghosts, opponents to the Gods, R̥gveda VIII. 96. 9. These asuras according to the later mythology were known as the children of Diti and Kāśyapa. The asuras were demons of the first order and have perpetual enmity with the gods. But they were not depicted as Rākṣas who would animate dead bodies and create troubles to the Brahmanic rituals and sacrifices. In Pali literature the asuras are very often mentioned with the Rakṣasa-class though they were different from them (devā pitaro Indo Asura-rakkhasā, Suttanipāta, 310).

As to the physical forms and persons, the Buddhist literature preserves various accounts. The Mahāsamaya-suttanta of the Dīghanikāya describes them as of fearsome shape (Kālakañjā mahā mahābhimsā asurā, D II 259, 19). Similar tone is felt in the Manorathapuraṇī, (commentary of the Aṅguttaranikāya) I 260 as bībhacchā. Of the two types of Asuras viz. Kalakañjakas and Dānavedhasā, Kālakañjaka are of more fierce-nature and they belong to the lower-rank of Asuras. According to the Manorathapuraṇī, Kālakañjaka Asuras were sixty to eighty hands in height-measurement (Kālakañjaka asuresu saṭṭhihatthā asītihatthappamāneṇa..... Mp III 116). Again this text describes them as Keci saṭṭhi hatthā keci asītihatthā hoti, keci suvaṇṇā keci dubbaṇṇā, MP IV 27. Asuras were, therefore, of two types of bright complexion (suvaṇṇa) and of dark-complexion (dubbaṇṇa); some of them were very tall (dīgha-piṭṭhikapetā nāma saṭṭhi yojanakā honti, ibid, 27).

Specially the height of the Asura Rāhu, the best of the demons, extended upto four thousand yojanas. The space between his extended two arms covered four to eight thousand yojanas. The thickness of his hand and feet was of three yojanas. The aṅgula-pabba (a finger-joint or joint of a toe) extended up to 50 yojanas and the like. (Rāhu kira asurindo cattāri-yojana- sahasāni, aṭṭha ca yojana-satāni uccō, MP III, 20).

In the Mahāyānic Buddhist texts there are more descriptions and narratives about the Asura-class. The worth-mentioning of them is the Ārya-Saddharma Smṛtyupasthāna-sūtra. We find here the mention of two types of Asuras - one belonging to the Pretas and other to the Tiryayagayoni (animal-state of existence). The delineations of the Asuras belonging to the Tiryayagayoni is quite fascinating. They have four-fold living places placed in stratas which cover 21,000 to 84,000 yojanas underneath the ocean. The Pali literature states they once lived in the heaven of Tāvatisa but were caused to befallen into the strips of Sineru or Sumeru.

Aṅguttaranikāya, in Pahārādasutta (Aṅguttara IV, 200), relates that the Asura-chief Pahārāda would live with his companies in the ocean which was

shared with Nāgas, Gandhabbas and fabulous fishes. (mahāsamuddo mahataṃ bhūtanāṃ āvāso..... asurā nāgā gandhabbā). The Udāna-accounts also states the ocean being the abode of Asuras. Besides the ocean, the Asuras had their own city also as their dwelling place which is mentioned in the Aṅguttaranikāya (IV, 432), as Asurabhavana : The Mahāyāna texts tell us about four stratas of Asuras' dwelling places.

The first strata is the realm of Rāhu. He is physically as great as Sumeru Mount, Prabhā was his castle which is 8,000 yojanas in length and breadth : The Hindu mythological tales about Rāhu as to the occurrence of Solar and Lunar eclipses had undergone some changes in the Buddhist literature. Rāhu once developed will to see the beautiful maiden of heaven and flew up the sky and having climbed up to Sumeru hill his sight was obstructed by the dazzling rays of the Sun. So he shaded the Sun from his vision with the palm of his right hand and thus caused the eclipse of the Sun and when he shaded with the right palm the light of moon, the lunar eclipse took place. His great body was in exchange of good deeds of saving a Buddhist tower from being destroyed by fire. His present existence as Asura was also due to the offerings to the non-Buddhist-class in his former existence. His span of life was 5000 years only.

The second stratum called Candramāla which exists at 21,000 yojanas lower than the first one is the abode of Yakṣa-asura living in the castle named Yugmavikīḍita. He with the help of the dragon-king shook the water of the ocean and it resulted into the earthquake. His birth as Asura was also due to the offerings to the non-Buddhist saints in his earlier existence. His span of life was 6000 years.

Third sphere is located 21000 yojanas below the second. Here lives Kusumamāla Asura in his castle named Gambhīra which is expanded as far as 8000 yojanas. Once he wished to ruin human and heavenly beings and attacked the dragon-king and his fight with the dragon kings enraged the fury of the heavenly beings who poured forth a smoke which is seen as comet. The span of his life was 7000 years only.

The fourth sphere is called Acala which lies another 21000 yojanas beneath the third one. Vemacitra is the master of this world. His fort was called also Gambhīra, which covered 13000 Yojanas in length and breadth. He once along with the Asura-chiefs, mentioned earlier, challenged the heavenly beings. From Pali canonical and non-canonical literature various names of the Asura-chiefs (Asurinda) are available to us. They are Vepacitti, Rāhu, Pahārāda, Saṃbara Verocana, Bali, Sucitti and Namūci. Of these the first three were senior to others (Asurinda ti Asurajettho asuresa hi Vepacitti, Rāhu pahāhorādo ti ime taye jetthakā, Manorathpūraṇī, IV 106).

Now the very word Asurinda needs to be studied at the background of the early Indian literature like the R̥gveda, Yajurveda and Atharvaveda as the

conception of Asura was much primitive one. In the R̥gveda the term Asura was an epithet of Varuṇa and less frequently of other highgods. They are used collectively as the ripus or enemies of the gods throughout the later period of the R̥gveda, Yajurveda and Atharvaveda. The use of the term Asura in the Athrvaveda and later Vedic texts is in collective sense. They are depicted always hostile to the gods. Prof. Keith has done a statistical study in his work (Religion and philosophy of the Vedas) about the use of the word and had shown that the term has been singularly used thrice only, as against thirty three times in the literature. The 'Asurinda' mentioned above are always depicted as the leader of the host of demons. It is a queer thing that Asura of the Vedas has parallel figures in the Avestan literature of Iran. The close similarity between Ahura Mazda and the Vedic god Varuṇa is again a point of discussion here. Varuṇa who bears the epithet of Asura, is a term applied to other Vedic gods also. While in the later Saṃhitās the Asuras have become the foes of the gods, (A. B. Keith, The Religion and Philosophy of the Veda and Upanisads, 33). The identical features between Ahura and Varuṇa is all the more curious. Varuṇa has again close association with Mitra and similarly Ahura with Mithra, the sun-god. Varuṇa protects the sun from falling and makes it a path to wander along the heaven likewise Ahura keeps up the earth from falling and provides the sun with a pathway. This fact is a pointer that both the deities might have been of a common origin. But Indian literature the importance of Varuṇa is gradually diminished and has been turned to a 'god of water' as against the Iranian god Varuṇa who was always held as a keeper of moral-laws and stately in his performance. We may point out here this difference in the outlooks of Indian and Iranian was perhaps due to the conception of Ahura and Asura. It is surprising that the gods of India in Iran appear as demons, while in India the Asuras as demons — a contrast with the great Ahura Mazda. Keith thinks that it was due to the hostile conflicts between Indians and Iranians in times when the two nations had developed separate lives and residences.

The Buddhist have, however, accepted the notion that the Asuras are but fallen gods. The Kulāvaka Jātaka (Jātaka No. 202) describes their fall. Once the Asuras were gods, living in the Tāvātimsa heaven (realm of the thirty-three). In order to have the supremacy Sakka, the leader of the gods, made a heinous plot to cast off the Asuras from the heaven. Under Sakka's intrigue Asuras in their drunken state were pushed down by Indra (Sakka) into the strips of Sineru. That the Asuras and Devas were in constant fight with themselves has been vividly described in the Aṅguttaranikāya (Devāsurasaṅgāmasutta, A IV 432-434). In this battle Devas were defeated thrice and on the fourth time the gods got victory over the demons (Asuras). To give it a Buddhist touch the description of Māra's fight with the Buddhist monks and the Buddha have been drawn metaphorically. Every where the fight between Deva and Asuras was described in the tune of the Buddhist Ahimsā and ultimately the ecstasy of the Buddhist religion is established. Thus in the Sakkapañhaviṣṣajjana Sutta

of the *Dīghanikāya* II 285, Sakka being questioned described the war and triumphs over the Asura, but concludes with the teaching that joy of war was incomparable with the satisfaction derived through the listening to the Dhamma of Buddha as the joy derived through the application of force results to blows, wounds and killing and it is far away from the joy of detachment, cessation to the hankering, peace and Nibbāna (Yo pana.....Bhagavato dhammaṃ sutvā vedapaṭilābho somanassapaṭilābho so adaṇḍāvacaro ekantanibbidāya virāgāya nirodhāya upasamāya). Similarly Buddhist tone has been reflected in the *Dhajaggasuttam* under the *Sakkasaṃyuttam* of the *Samyatta-nikaya*, I 219. Here Sakka tells us how his arms felt joyous in invading and conquering the realm of enemies. The sight of flapping victorious banner of Varuṇa or Ishana made them definitely encouraged, but the joy derived through the refuge in the Tīratana i.e. Buddha, Dhamma, Saṅgha is more of higher state as it is more stable and fearless. Moreover, in the some text (Vol. IV, 201) Buddha delineates the plight of results of war. Even the post-war incidents lead men to the realm of Māra which is more subtle than of Vepacitti, the Asura King, who attempted to chain Sakka.

The development of feeling of Mettā for the young birds in their nests made Sakka to retreat in the fight with Asuras, but it is stated that how harbouring this feeling ultimately Sakka did win over the Asuras. Both the *Kulāvaka Jātaka* (I, 202) and the *Samyuttanikāya* (I, 224) establish this with a Buddhist background.

In the different Mahāyāna texts the Asuras have been depicted variously and their activities have been furnished in a very charming way to attract the mind of the people, and in every account the causes of their birth Asura-life was due to their Kammas which were rooted in dveṣa (dosa), Māna and Vicikitsā etc : Their births as Asura were dependent upon some evil designs or deeds which are counted as ten in number. These are : Māna (Conceit); Asmimāna (i.e. the attachment to self); Abhimāna (considering equal to others); Mithyā-māna (false notion of possessions), Mānātīmana (considering superior to other); Kāyaduṣcaritaṃ (doing evil by the body); Vākduṣcaritaṃ (evil through vocal deeds); manasduṣcaritaṃ (thinking evil in the mind).

Asura-gati was, therefore, was a downward existence above of which were Deva or Maṇuṣya-gati.

From the ongoing discussion it appears that the notion about the Asuras in the Buddhist literature had developed in a different way from that of the Brahmanical or Vedic literature. The Buddhist have utilised the Asura conception having matched with their ideas of Kamma and Kusalākusala dhammas. Their departure as to the various asura-episodes from the mythological accounts were definitely interesting and was made with a purpose.

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A CRITICAL ANALYSIS OF THE JATAKAS IN BUDDHIST LITERATURE

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The Characteristics of Jātaka Stories

The *Jātaka* stories are in all about five hundred in number. These stories have always been recognised as a very important part of the Indian Buddhist literature. *Jātaka*, one who is born, is the name given to these stories because they deal with the various births of the Buddha before his final birth as Siddhārtha or Gotama, the son of Suddhodana, the chief of the Śākya clan and ruler of Kapilavastu. According to the Buddhist religious lore the Buddha appeared on the earth a number of times before the final birth in which he attained *mahāparinirvāṇa*. The stories are aimed at stressing the greatness of the Buddha, his insatiable spirit of love and compassion and his unique mission of lighting the dark corners of the human mind by knowledge and wisdom. The stories grew out of popular legends and in all probability were written after the demise of the Buddha. In the third century B. C. the *Jātaka* stories were widely known in India. The stories were also considered as an important part of the sacred history of the Buddhist religion.

Each *Jātaka* story opens with a preface called the Paccuppannavatthu, or the story of the present, which related the circumstances in regard to the particular birth of the Bodhisattva, the Buddha in the germ or essence. Each story thus reveals some notable event in the long series of the Lord's birth anterior to his Buddhahood. Almost invariably the central figure in each of these stories is the Bodhisattva. He may be any creature – a human being or an animal or a bird. But through this central figure the image projected is that of one who has the essential *bodhi* or gnosis dormant in him and whose sole exercise in the mortal existence is towards the dawning of peace, knowledge and wisdom on all. The personal example of the *Bodhisattva* is like the symbolical pillar of fire to all others. In those stories in which the *Bodhisattva* cannot be clearly and directly identified, his presence is implied through the other characters and the circumstances through which the characters have to pass.

The *Jātaka* stories have an added interest. Often they have a significant local colour. The realistic details are as much artistic as historically or sociologically relevant to those antique periods in which the stories were composed. The stories provide the readers with a vivid picture of the political,

social and cultural life of ancient India. They constitute not only one of the earliest gems of Indian creative literature but also an anthropological documents of great value providing the readers with a mine of information about the customs, usages, aspirations and ideals of the people of those remote times.

The *Jātakas* are essentially a corpus of religious literature. As such the didactic note is most prominent in them. We may very justifiably say that the main element of the *Jātaka* stories lies in their instructive and exhorting appeal. The stories thus take shape as didactic fables in which the central drive is towards moral and religious advice to the readers. The heavy moralistic bias, however, does not make the stories drab or dry. The human interest in them is unfailingly interesting. The sense of humour as expressed in the stories is always rich and hence the stories are always a very enjoyable reading. The human element as well as the delicate sense of humour are given due prominence by a very artistic handling of the Bodhisattva's character – sometimes by playing him up, or sometimes by playing him down. The handling of Bodhisattva's character thus assumes the highest importance in any critical review of the stories.

As said above the interesting fact about the *Jātaka* stories is that though these ostensibly deal with episodes from the previous births of the Buddha as Bodhisattva, very often, however, the Bodhisattva is a minor participant, or sometimes even a mere onlooker. He may appear as a prince, a merchant or a minister; or in other stories in more plebian and humbler roles – as a gardener, a musician, or a teacher. In a number of *Jātakas*, the Bodhisattva is born as animal, he is an elephant, a lion or a bird.

According to the scholars in the field of the literary history of India the earliest of these stories are said to go back to the third century B. C. The dating is confirmed by the Carvings on the *stupa* (column) at Bharhut, in which a number of episodes taken from well-known *Jātakas* are depicted. The Pali works, i.e. in Buddhist cononical literature, in which *Jātakas* appear are *Nidānakathā*, *Cariyāpiṭaka* and *Kūṭadantasutta*. Among the Sanskrit works that contain the *Jātaka* stories, the most important are : *Avadānaśataka*, *Divyāvadānasūtra* and the *Jātakamālā* of Āryashura.

The *Jātaka* stories have a flavour which is unique to them. This flavour, the distinct aroma which the stories breath out, does not reside in any particular quality or group of qualities that the stories have. This aroma stems from a subtle artistic fusion of atmosphere, context, style and purpose. It is difficult to define this quality in any exacter terms. The result, however, is clearly discernible. The stories are invariably simple and eloquent, persuasive and profound. Steeped in sincerity and moral earnestness, a *Jātaka* story often startles the reader by its flashes of dry humour, its collection of irony and paradox. In some of them, exaggeration is raised to the level of the fine art; in others there are gems of understatement.

The aim is avowedly didactic. But this does not mean that the *Jātakas* are exclusively preoccupied with the grave ethical and moral distinctions of right and wrong, desirable and undesirable. They narrate simple tales in which some ordinary problems of daily life are taken up, or some minor human failing is gently and wittily pointed out. In this way the readers are warned against talkativeness, vain-glory and all forms of vanity and conceit. The futility of pointless disputes, the danger of trusting foolish friends and many other common human failings are thus effectively brought home to the reader; in many of them we are asked not to meddle in other people's business, which is a common enough human weakness. And all this is done without hurting anybody, thanks to the disarmingly simple narratives and the richly witty style.

Even in those *Jātakas* which are concerned with the deepest problems of life, there is no conscious striving after making an effect on the reader. The stories are free from pedantry and scholarly sermons. The aesthetic effect is achieved through directness and immediacy of purpose rather than literary embellishments or technical sophistry. Thanks to the above qualities, appeal of the *Jātaka* stories is ageless, and they show how great art can combine the utmost intensity with the utmost simplicity and tenderness.

The artistic excellence of the *Jātaka* stories can be best appreciated by constantly referring to them. The more they are read, the greater they reveal their charm. As such in order to realise how beautiful they are, and how appealing a sample of only two stories out of the large series may be selected and retold here. The stories selected are entitled "The king who talked too much" and "The Porter's Anxiety".

The king who talked too much

Once upon a time the Bodhisattva was born in the court of the king. When he came to age by his wisdom he became the king's chief adviser. The king had many virtues. But with all his virtues he had also a bad habit. He was always talking and very often unnecessarily so. He being the king when he talked in this way no one in his presence had the chance to put in a word. The Bodhisattva felt this as much as others and eager to cure the king of his habit, waited for a suitable opportunity.

Many years passed and then one day such an opportunity came rather unexpectedly. This situation was as described below .

In a certain pond there lived a turtle. Two young geese once came to this pond in search of food. The turtle and the geese became friends. After the geese had lived in the pond for some time together, the time came when they thought that they should return home. The geese told the turtle, "Friend turtle, we have a lovely home in the Himalayas. It is a golden cave in which we live. You will certainly enjoy living with us there. Will you accompany us and go with us to our golden cave."

"I should be delighted", replied the turtle. He added, however, "But how can I go there? You know very well that I have no wings to fly?"

But the geese assured the turtle, "Oh, don't bother about that. We shall take you, if only you can keep your mouth shut and promise not to utter a word during our flight."

The turtle agreed and the geese thought of a device by which the turtle could travel with them. They got hold of a stick of suitable size and made the turtle hold it tight between his teeth. Then each of the geese held one end of the stick and flew high up in the air with the turtle.

As they flew in this way, they approached the place of the king of Kashi. A company of the children, playing about in the neighbourhood of the place, saw the strange sight in the sky. In their great surprise as well as amusement they exclaimed, "Look, look : Two geese are carrying a turtle on a stick". The turtle heard this remark. Being a veritable chatter-box by nature, the turtle could not remain silent. He had an uncontrollable impulse to cry out and give a piece of his mind to the children who had made the remark, 'Well if my friends do carry me on a stick, what business is it of yours, you mischievous kids.' But the moment turtle opened his lips, his teeth lost their hold on the stick and, falling into the open courtyard of the palace he split in two and died.

There was a great commotion caused by this strange incident. A large number of people crowded round the body of the turtle and there was great excitement. The king and the Bodhisattva were also drawn to the place. The king asked the Bodhisattva, "Sir, what made this creature fall and die in this way?" The Bodhisattva was happy that at least he had got an opportunity to admonish the king and warn him about his bad habit of garrulousness. And he said, "Oh king, such is the misfortune in store for those who talk too much and who set no limit to their talking." And he recited the following verse to drive the moral home :

Although he had a stick between his teeth
The turtle talked, and crashed down to death.
Mark well, Oh mighty king, heed me,
Speak in season, wisely, or never at all.

The king of Kashi asked the Bodhisattva, "My friend, are you referring to me?"

"It may be you, Oh king, or it may be anybody else," answered Bodhisattva, "But whoever talks beyond reasonable limit will come to grief in this way".

And from that day to be sure, the king overcoming his babbling habit, became steady in his speech.

— "Kacchapa Jātaka."

The Porter's Anxiety

Once here was a very wicked king whose name was Mahapingala. He had committed many sins. Most of his actions were unjust. He was so self-centred that in all things he wanted only his own pleasure and the gratification of his desires. He taxed and fined, repressed and mutilated his subjects. His subjects were crushed to pulp as sugar-cane is crushed to get jaggery or sugar. Mahapingala was cruel, fierce and lacked all pity. In his palace he was rude and implacable towards his wives, his children and his advisers and servants. Speak of dust in the eyes, like sand in a dish of soup, like a thorn pricking the heel, the king irritated everybody else.

Now, it so happened that the Bodhisattva was born as a son of king Mahapingala. After continuing his much feared and much heated rule for many years, the king died, and the Bodhisattva succeeded him. The citizens breathed a sigh of relief and were overjoyed at the death of tyrant. Every face was not a smiling one. The people burnt the king's body with a thousand cartloads of wood and poured a thousand pitchers of water on the ashes. They expressed their rejoicing on the streets by beat of drum. The city wore a gay appearance as it was bedecked with flag buntings and banners. At every door-step a pavilion was set up where parched corn and flowers were scattered as done on auspicious occasions. Decorated platforms under fine canopies were set up and merry people sat upon them. There were feasts in every house. The Bodhisattva, the heir to the throne sat upon a fine divan on a raised dais in the palace. His dress was magnificent, and a white parasol was raised above his seat. The counties and householders, the citizens and the king's servants, all stood around their new king.

But while everyone else rejoiced, one of the doorkeepers was found to be in tears. He signed and sobbed, as though he were in great grief. The Bodhisattva observed him and inquired, "My good friend, all the people are happy because my father is dead. You alone stand there weeping. Come, tell me the truth. Was my father particularly kind to you?" And after putting this question the Bodhisattva recited these lines :

Cruel to all men was Mahapingala.

Dead is he now and all are free to breathe.

Was he, the yellow-eyed, so very dear to you?

Tell us, oh porter, why you mourn so loud.

The porter replied, "Far from it, Sir, I do not weep through sorrow. In deed my heart is full of joy and my head has every reason to rejoice. King Mahapingala gave me eight blows on the head with his fist every time he came down from his palace or went up to it, almost as if it was a ritual with him. And they were hard blows too, as hard as those from a blacksmith's hammer.

What I am afraid of is this. When king goes down to the other world, i.e. the dark nether world, he will deliver eight blows on the head of Yama, the lord of hell. This he will certainly do through sheer habit. But Yama, frightened by Mahapingala's roughness and certainly, will refuse to keep him in hell. As a consequence the king will come back to the palace and hit me on the head again. That is what makes me afraid and weep." And having said this, the porter recited these lines :

How could Mahapingala to me be dear
I am scared only by the thought of his safe return.
Alas, he will beat poor Yama on his head
I feel that Yama may send him back to us.

On listening to this and having understood the reason why the porter wept, the Bodhisattva tried to console him. "Do not sob, my man." He assured the porter, "Mahapingala will not return. He has been burnt with a thousand cartloads of fire wood. The burning place has been soaked and the fire fully put out from water drawn from a thousand pitchers. And the ground has been dug up on all sides. Being who go to the other world, otherwise then by re-birth, do not come back in their old bodily shape. So you must remove all fears, cheer up and stop crying."

At this the porter felt reassured and took comfort.

— Mahapingala Jātaka

Conclusion

The universality of appeal of the *Jātaka* stories is abundantly demonstrated in the numerous translations of the stories in many of the world's languages; the popularity has spread at all times all over the world. The rich narrative fare which the stories provide have endeared them to all readers, not only in those lands where Buddhism as a religion has remained popular and powerful but also among the common readers all over the world professing other faiths. To cite only one example of the strong appeal of the *Jātaka* stories all over the world, we may refer to the father of English poetry Geoffrey Chaucer, who lived in the fourteenth century England and who wrote his masterpiece *The Canterbury Tales* which is a brilliant collection of stories in verse. In one of the stories in this book, the *Nun's Priest's Tale*, Chaucer gives us one of the *Jātaka* fables though without making any acknowledgement or pointing out the source from where he has got this story. But the fact remains. The popularity of the *Jātaka* stories had carried them to the European readers even as early as the times of Chaucer, so much so that the English poet borrowed one of them and incorporated it in his own masterpiece.

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LIFE WITHOUT CONFLICT AND TENSION : ROLE OF PRACTISING BRAHMAVIHĀRA

Dr. Sumangal Barua

Conflicts are the cause of all unhappiness and these create manifold tensions emanating from strife, legacies, hunger, poverty. These tensions beget greed, fear, ill-will, hatred, ignorance, prejudice, arrogance and pride. These evil thoughts can not be destroyed with the weapons of war or mere wilfulness. These have to be eradicated by practising Brahnavihāra (Sublime states). Then, peace, the opposite of conflicts and tensions fully exists in the society and all the living beings in the world will be happy, calm and serene. So, the practice of Brahnavihāra is necessary for all mankind to signify the way for permanent peace. Whenever human beings have the calmness of mind, their creative ideas will arise. We have to avoid all the evils by cultivating the process that mentioned in the following verse :

All-inclusive love, for all the Universe,
in all its heights and depths and breadth –
unstinted love, unmarred by hate within,
for creatures seen and unseen, dwelling
afar or near, all creatures great and
small, born or yet awaiting birth¹.

This is the ideal of the Brahnavihāra. It involves the completeness of self-giving, making no demands of any kind, the true gift of love that makes rich and adds no sorrow. The process is to be cultivated continuously :

Whether he stands, walks, sits,
Lies down, as long as he is awake;
He should develop this mindfulness,
This they say is the noblest living here².

The Brahnavihāra is one of the subjects of meditation. The word 'Brahma' means sublime, noble, excellent, lofty and 'Vihāra' denotes state of living, mode of conduct. Therefore, the English rendering of the Brahnavihāra is sublime states. It can rightly be termed as the art of Noble living or the Highest living. It is also called as Appamañño meaning limitless as these thoughts are radiated towards all beings without exception, irrespective of race, caste, colour, community and creed³. It also means the deliverance of mind (Vimokkha) through which the good (Subha) is recognised. Instead of perceiving the evil in others, the quiver sees good sign in them and cultivate the sublime states.

These excellent virtues or sublime states are Mettā (Loving Kindness), Karuṇā (Compassion), Muditā (Sympathetic joy) and Upekkhā (Equanimity).

Mettā

Pali Mettā or Sanskrit Maitrī – Loving Kindness is the will for the welfare and happiness of all beings. It softens one's heart. It is not personal love but universal affection. It embraces oneself with all beings without exception. Benevolent attitudes for all is its Chief Characteristic. The opposites of Mettā are hatred, resentment, malevolence, impatience, pride and arrogance. It discards the ill-will (Kodha or Krodha). It can not do harm to oneself and others. It is the guard against masked enemy, sensuality and greedy passiveness. It is a pure sublime state of human mind.

Personal love is miserable that creates an attachment to the loved one. Mettā involves no suffering and makes no distinction between this and that. Mettā is defined in the following utterance.

Just as a mother protects her only
child even at the risk of her life,
even so one should cultivate boundless
loving kindness towards all living beings⁴.

In its true sense, aversion and selfishness disappear totally. Selfless and boundless loving kindness is the basis of the other three qualities of the Brahmavihāra. The process of the Sublime states is to watch that no deed, no word, no thought offends against the spirit of unbounded loving kindness. It gives stress on the mindfulness, as we find in the Satipaṭṭhāna Bhāvanā :

I shall protect myself with that thought, the foundation of mindfulness should be cultivated. I shall protect others with that thought the foundation of mindfulness should be cultivated. By protecting oneself one protects others, by protecting others one protects oneself.

And how does one, by protecting oneself, protect others? By repeated practice of mindfulness, by its meditative development, and by frequent occupation with it. And how does one, by protecting others, protect oneself? By patience, by a non-violent life, by loving kindness and compassion⁵.

This way of mindfulness is called self-help. It needs willing acceptance and proper utilization for becoming an effective. The Dhammapada also confirms the same thinking :-

By self alone is evil done, by self one is defiled. By self is evil left undone, by self alone is purified. Pure and impure on self one depend. No one can make another pure⁶.

So, both saintly characteristics and criminal tendencies are in man. They are dormant in him in changing degrees. Mind is a storehouse of virtue and a rubbish-heap of evil. With the development of the respective characteristics a human being may become either a blessing or a curse to humanity.

Those who wish to be great, noble and serviceable to humanity both by deeds and meditation, they have to try their best to remove the vices and to cultivate the virtues.

Mettā liberates the mind from the barriers caused by likes and dislikes, attachment and hatred. The Visuddhi Magga is emphatic about this. According to Buddhaghosa, the renowned commentator, one must start the meditation on Mettā by seeing oneself and thereafter, the man for whom one has respect, then one's dear ones, then neutral people, then hostile persons⁷.

Every one referred to here comes to be looked upon with the eye of Mettā. Its reflection transcends all the narrow brotherhood. It is limitless in scope and range. It enables one to visualize the whole world as one's homeland and all as fellow beings. It makes no difference between oneself and other. The so-called I is disappeared, oneness is realized. He merges himself in the whole Universe and is one with all. One's mind gains its first taste of liberation through the cultivation of Mettā.

Karuṇā

The second virtue of the Sublime states is Karuṇā (Compassion). It makes the heart of good quiver compassionate when others are subject to suffering. The compassionate man refrains from harming others and tries to relieve the distressed. He gives the gift of consolation and security. Cruelty and Violence are the direct enemies of Karuṇā, while grief is the indirect enemy, once the Buddha addressed his disciples :

I quarrel not with the world, it is the world that quarrels with me. An exponent of the Dhamma quarrels not with anyone in the world⁸.

Buddha's heart is filled with pure thought of pity. Karuṇā is the heart of Buddhism. Those who are self-possessed, they fail to soften their hearts. Hard-heartedness is overcome by the compassion. It spurs a man to action and incites him to rescue the distressed. The heart of compassionate person is softer than flowers. A truly compassionate person lives not for himself but for others. He seeks opportunities to serve others expecting nothing in return. He thinks it paramount duty to come to the succour of the poor, the sick, the lonely and the destitute.

Buddhism teaches that to be a truly balanced and complete individual one must develop both wisdom and compassion. It is not a mere advice but based

on experience which leads to the great security and happiness of the sufferers and the depressed. It is a kind of spiritual quality. Science provides medicine for the physically sick, but it produces no effective cure for the mentally and spiritually sick. Compassion is the best medicine for the both.

Muditā

The third sublime state is Muditā (Sympathetic joy). It remedies jealousy and exhilaration. It endeavours happy acquiescence in other's welfare and progress when one appreciates other's joy, then he needs sympathetic joy. It is the quality of heart which makes us rejoice over the success of other. It is the congratulatory attitude of a person. It discards dislike. Its direct enemy is jealousy and indirect enemy is exhilaration. Jealousy defiles one's heart and makes them unhappy. The wicked and jealous persons do not feel happy when children of other are in progress, rather, they rejoice over their failures⁹. This is meaningless and bears unpleasant result. Those who instead of jealousy, proceed with the praise for the success, they remove aversion. They are able to cultivate Muditā. The first two Virtues – Mettā and Karuṇā are easier than the practice of Muditā which needs great personal endeavour and strong will power. The quiver is to maintain a balanced mind by meditation.

Upekkhā

The fourth but the last is Upekkhā (Mental equilibrium). It is neither attachment nor aversion. It is perfect equanimity. Impartial attitude is its characteristic. It is the balanced state of mind resulting from calm concentration. Quiver's mind does not shake by the worldly conditions, such as, praise and blame, pain and happiness, gain and loss, repute and disrepute¹⁰. He remains sorrowless, stainless and secure which effect all humanity. When touched by worldly conditions, the balanced mind of a quiver never wavers. The noble-minded person is concerned only with a blameless life and is indifferent to external happenings. Non-attachment of material pleasures is happiness to the spiritual. Upekkhā is the most important, infact, the other three virtues lead to it.

So, the four sublime states are interrelated and interdependent. Mettā is the principal link with the heart to heal the barriers among the living beings and unite us in true companionship. With this developed thought of Mettā, one has to proceed to Karuṇā which reflects upon the friends and foes. When Karuṇā is achieved, it gets strength of mind which pursues to cultivate Muditā. With the developed thoughts, strength of mind and happy acquiescence, he proceeds to meditate Upekkhā. After the successful attainment of the four sublime states, the quiver dwells in peace with a heart full of purification. This is the highest life which gets free oneself from all conflicts and tensions. The root of all peace lies in it. To practise these noble qualities, it is to star

with oneself. There is no peace by asking peace here and there. Buddhism ensures by all means to evaluate the status of mankind to the same level without discriminating sex, caste and creed. If the Brahmavihāra is practised by mankind, the world becomes a seat of harmony and happiness through wisdom and mental equilibrium. Let there be peace in oneself, in home, in society, in nation and in the world.

Footnotes

1. Khuddakapāṭha, Karaṇiya sutta, verse No. 4-5
2. Ibid. No. 9
3. Narada Mahathera, The Buddha and His Teachings (Colombo, 1971), P. 263
4. Khuddakapāṭha, Op. Cit. No. 5
5. Saṃyutta Nikāya, 47,19
6. The Dhammapada, Verse No. 165
7. Visuddhimagga, Navama Pariccheda, Brahmavihāra Niddesa
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A STUDY OF THE TERM BODHICARYĀVATĀRA

Dr. Bimalendra Kumar

In Buddhism, there are some texts, whose titles have the term '*avatāra*'. They are *Abhidhammāvatāra*, *Laṅkāvatāra* and *Bodhicaryāvatāra* etc. *Abhidhammāvatāra* one of the manual on *Abhidhamma* Philosophy, was written by Ācariya Buddhaddatta in the 5th century A. D. *Laṅkāvatāra* is a work of the Mahāyāna canon. The contents of the *Laṅkāvatāra* afford an unimpeachable testimony of the fact that was not delivered by the Buddha himself. Besides, they clearly exhibit that it was brought into existence after the compilation of the Āgama-literature. The consideration of these facts paves the way for giving rise to the tentative suggestion that *Laṅkāvatāra* was compiled about the beginning of the Christian era or probably before it.¹ *Bodhicaryāvatāra* was written by Ācārya Śāntideva in the 8th century A.D., as it appears from the opening stanzas of this text². According to Tāranātha's historical account, the *Bodhicaryāvatāra* had been recited by Śāntideva himself, during the life-time at Nalanda, owing to the composition of which, he received great respect among the brethren, who conferred on him, the honour of *Dvārapaṇḍita*³. Here, in this paper, there is an attempt to unfold the underlying meaning of the term *Bodhicaryāvatāra*.

The name *Bodhicaryāvatāra* is a significant expression. It has been used to convey a number of senses. The term '*Bodhicaryāvatāra*' may be understood by breaching it into two main components — *Bodhicaryā* and *Avatāra*. The *Bodhicaryā*, again, has two parts — *Bodhi* and *Caryā*. Similarly, the term *Avatāra* may be broken as *Ava* and *Tāra*. With such analytic process, here, there is a brief description of the underlying meaning and ideas, contained in the term.

The term '*Bodhi*' is derived from the root *Budh* (to be awaken), meaning knowledge (*ñāṇa*), enlightenment *Caryā* means walking, conduct, behaviour, state of life, practices, and temperament. Thus, '*Bodhicaryā*' applies to the 'practices for awakening'. It also tends to suggest 'performances after being awakened'.

The mind of the Bodhisattva (*Bodhicitta*) is the central theme of the *Bodhicaryāvatāra*, which throws light on the ethical ideals and consists of the essence of Mahāyāna Buddhist philosophy⁴. It elaborately deals with the six perfections (*Pāramitā*) like *dāna* (charity), *sīla* (moral precepts), *nekkhamma* (renunciation), *paññā* (wisdom), *khanti* (tolerance) and *virīya* (endeavour), which are to be acquired by a *Bodhisattva* after his initial vow to produce the

Bodhicitta.⁵ The final aim of producing *Bodhicitta* is to serve all beings by way of rendering all possible help to them in attaining liberation. It has, therefore, been said, "*Bodhicitta* is perfect enlightenment (attained) for the sake of others (*bodhicittaṃ parārthāya samyaksambodhikā matā*). This *Bodhicitta* is the immutable support of all the virtues and is pre-requisite for the march towards Buddhahood through the various stages. This *Bodhicitta* has been variously described and eulogized in the first chapter of the *Bodhicaryāvatāra* of Śāntideva.⁶ As *Bodhicitta* aims at the welfare of the beings, there cannot be *Bodhicitta* without *Karuṇā* (compassion). Śāntideva distinguishes two kinds of *Bodhicitta* —

1. making the great resolve towards the *bodhi* (*bodhipraṇidhi-citta*) and
2. the entering upon the career of the *bodhi* (*bodhiprasthāna-citta*).

While the former represents the aspiration to attain Buddhahood, the latter denotes the actual setting out on the journey towards the goal.⁷

The second component '*Avatāra*' is also significant in expressing a number of senses like the former one. It has two parts - *ava* and *tāra*. The former is a prefix, which denotes the senses like lower, entering into, moving downwards, etc. *Tāra* is derived from the root *tara* (to cross) by adding the suffix *ṇa* and gives the generic sense of crossing, going across, moving beyond etc. Thus, the literal meaning of the '*Avatāra*' is going across or making others to go across. The other meanings are the descent, entrance, a landing place (*tiṭṭha*), introduction,⁸ boat, manual, appearance (introduction) etc.

Dr. S. Radhakrishnan asserts that everything is the manifestations of the supreme spirit, and the most intense manifestations of the same are called '*avatāra*' or incarnations of God. These are not out of the way, miraculous revelations of God, but only the higher manifestations of the supreme principle, differing from the lower general ones in degree only. The Rishis, Buddhas, Mohammed are intense manifestations of the Universal Self.⁹

In the text '*Abhidhammāvatāra*' one of the manuals of Abhidhamma, the term *avatāra* has been used in the four specific senses namely, descent (*avatāra*)¹⁰, key (*tāla*)¹¹, boat (*kullu*)¹² and manual (*hatthasāra*).¹³

In the text *Bodhicaryāvatāra*, the term *avatāra* has been used in the sense of 'path' or 'way'. The text starts with — "Bowing respectfully to the Sugatas, their sons and the body of their dharma, and to all who are praiseworthy, I will speak briefly, according to scriptures, the way or path, that the offsprings of the Buddhas enter the religious life."¹⁴

Prajñākaramati, the commentator of *Bodhicaryāvatāra* has used the word '*avatāra*' in the sense of 'descent' or 'coming up' and path.¹⁵

Now, in the background of the meanings of the two terms, *Bodhicaryā* and *avatāra*, the underlying idea of the compound *Bodhicaryāvatāra* may easily

be understood. P. L. Vaidya says about this text that it is a genuine piece of religious poetry rising to the loftiest flight of devotional fervour and inspired expression of the poet's feelings. The first eight chapters are theological in outlook, but the ninth chapter gives a philosophical exposition of the Mahāyāna doctrine from the point of view of the Mādhyamika school.¹⁶

Notes

1. P. L. Vaidya, *Saddharmalankāvatāra-sūtra*, Mithila Research Institute, Darbhanga, 1963, p. xv.
2. V. Bhattacharya (Ed.), *Bodhicaryāvatāra*, The Asiatic Society, Calcutta, Dec. 1960, Chapter I, verses 1-3.
3. *Ibid*, Preface, p. vi.
4. *Ibid*.
5. *Ibid*. p. v.
6. Shashi Bhushan Dasgupta, *An Introduction to Tantric Buddhism*, University of Calcutta, 1958, pp. 8-9.
7. D. J. Kalupahana, 'Bodhicaryāvatāra', *Encyclopaedia of Buddhism*, Vol. III, Fasc. 2 (Ceylon, 1972), p. 181.
8. *Dīpabhāṣāya saddharmavāṭaraṇi akāraṇi* — *Mahāvamsa*, p. 83.
9. *Indian Philosophy*, Vol. I, London, George Allen Unwin, 1929, p. 545.
10. "Yam devadevo devānam, deva-devehi pūjito,
Desesi devalokasmim, dhammaṃ devapurakkham.
Tatthāhaṃ pājavatthāya, bhikkhūnaṃ piṭakuttame,
Abhidhammāvāṭaraṃ ta, madhuraṃ malivaddhanaṃ."
Abhidhammāvāṭara, (Ed.) Mahesh Tiwary, Eastern Book Linkers, Delhi, 1988, p. 3.
11. "Tālaṃ mahakavāpassa, vighātanamanuttaraṃ,
bhikkhūnaṃ pavasantānaṃ, abhidhamma-mahāpurāṇaṃ". — *Ibid*.
12. "Suduttaraṃ tarantānaṃ, abhidhamma-mahodadhīṃ,
Suduttaraṃ tarantānaṃ, taruṃ va makarākaruṃ." — *Ibid*.
13. "Abhidhammika-bhikkhūnaṃ, hatthasāraṃamanuttaraṃ,
Pavakkhāmi samāsena, tam sūjātha sammāhitaṃ" — *Ibid*.
14. "Sugatānāmaimajjhā jīnaputrāḥ, bodhisattavā
iriyarthak, Teṣā samvarāvatāraṃ" — *Bodhicaryāvatāra*, (Ed.), P. L. Vaidya, The Mithila Research Institute, Darbhanga, 1960, p. 2.
15. "Avatīryate tasmin vā amenetyavatāra mūṛgaḥ". — *Ibid*.
16. Quoted in *Bodhicaryāvatāra* (Ed.) P. L. Vaidya, Mithila Research Instt. Darbhanga, 1960, p. XII (Introduction).

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